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The Menorah

Independent Order of B'nai B'rith, Jewish Chautauqua Society

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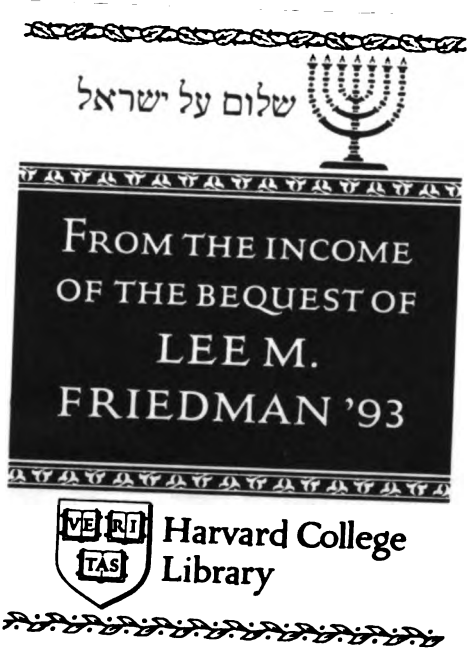

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The Menorah

A Monthly Magazine for the Jewish Home

FOUNDED IN 1886 BY BENJAMIN F. PEIXOTTO
OFFICIAL ORGAN OF THE JEWISH CHAUTAUQUA

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THIS ISSUE CONTAINS

Orthodox Judaism and Conduct
By H. Pereira Mendes

Jewish Dependent Children
By L. B. Bernstein

Desertion from a Legal Standpoint
By Bernhard Rabbino

The Bible in the Public Schools

The Jew as a Factor in the Development of the United States
By Hon. Simon Wolf

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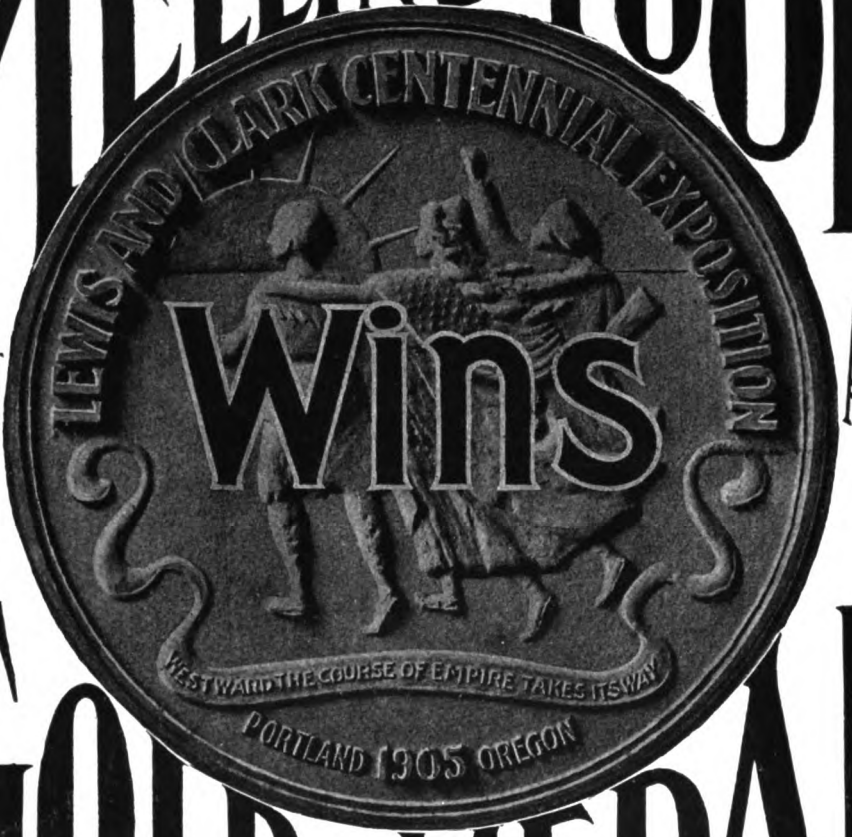

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THE MENORAH

Vol. xl. *JANUARY, 1906* *No. 1.*

Orthodox Judaism and Right Conduct

BY H. PEREIRA MENDES, D.D.

The greatest thing in life is right conduct. Religion means right conduct. Only that culture is true culture which helps toward right conduct.

People call themselves Catholics or Episcopalians, or Baptists, or Methodists or Orthodox Jews, or Conservative Jews or Reformed Jews or Radical Reformed Jews, or by one or other of hundreds of such names. They are all mere labels and mean nothing unless they mean conduct.

For us of course, Judaism is of supreme importance. But what is the use of being a Jew unless it means living the right life, being influenced by right ideals and following the right line of conduct. I say the right line of conduct because any deviation from the right line of thought, word or action which together make conduct, must logically mean error.

In using terms it is well that he who speaks or writes, and those who listen or read, agree as to the meaning of those terms. In speaking of Judaism, Orthodox or Reformed Judaism, which for all Jews means conduct, the greatest thing in life, we will certainly arrive at better conclusions if we will start with a mutual understanding as to the meaning of the term or terms we use.

For example—What do we mean by Orthodox Judaism?

Do we mean mere ceremonialism, the recitation of a ritual in Hebrew, even though the life that is lived is not in accord with the laws and the ideals of conduct prescribed in the Bible and in the Rabbinic codes.

Some one may ask, do you call that religion Christianity which in Russia permits such violence which still shocks the world's sense of righteousness, the murder of men, women and children, oil poured on victims and then ignited. Or do you call that religion Christianity which permits Christian nations to protest against Bulgarian atrocities, Armenian massacres or Spanish misrule but not against Russian barbarities; which sends warships to force a Sultan to make financial reforms, but does not even send a protest to a Czar to reform or remove officials accused of countenancing or even causing the recent massacres.

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What is in a name. So I ask you, Do you call that Orthodox Judaism when even the Ten Commandments are not lived up to by those who profess it. If God does not receive the honor and the loyalty due to Him; if people take His name in vain by calling themselves His people, though they do not live the godly life; if the Sabbath is not even remembered, much less kept holy, is desecrated and not kept as a day of holy convocation; if men and women do not honor their fathers and their mothers by honoring their teachings, example and memories; if people murder reputations or stab with the tongue; or are morally loose; or steal or betray trusts reposed in them and overreach in business; if people misjudge, make for mischief instead of peace and good will, and so bear false witness against their neighbor, or if people covet others' advantages, will you call these people Orthodox Jews, and are these breaches of the Ten Commandments Orthodox Judaism? Or will you call such people Reformed Jews, or Conservative Jews, or Radical Jews, or Jews at all who are guilty of such inconsistencies. One cannot do so and be just.

I ask this not with any idea of fault-finding, but only to lead to a conception of Judaism, and especially of true Orthodox Judaism. It is easy to find fault—easy to find fault with what passes as Orthodox Judaism. Just as it is easy to find fault with what passes as Reformed Judaism. Indeed, no one will forget the arraignment of Reformed Judaism by Felix Adler twenty years ago, and the more recent acknowledgments by its recognized leaders of its failure to develop a higher standard of conduct, a higher reverence, a keener sense of responsibility, than can be found among the truly Orthodox. Nobody for one moment will assume that Reformed Judaism has made men and women more pious, more God-fearing, more Sabbath-observant than are vast numbers of real orthodox Jews. And conversely nobody for one moment will assume that there are not among Reformed Jews men and women as conscientious, as moral and as gentle as some among the orthodox.

After all, conduct is the sole test of a religion, call it by what name you will. Orthodox Judaism as I understand it, means right conduct in accord with the Bible and its exposition by our sages. I believe right conduct is and ever will be an eternal ideal; therefore I believe in the eternity of real Orthodox Judaism. Conduct must be in accord with the spirit and the Word of God, and this is just what real Orthodox Judaism stands for. "My spirit which is upon thee, and My words which I have placed in thy mouth shall not depart from thy mouth, and from the mouth of thy seed's seed, sayeth the Lord, from now and unto everlasting."

Throughout the whole Jewish camp in America a process is taking place the result of which will be, I hope, the crystallization of a religion which will mean right conduct in accord with the laws and deals to which true Orthodox Judaism swears fealty.

I say, true Orthodox Judaism; not

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that which so frequently passes current by that name and in which conduct does not square with profession. Indeed, I fail to understand that a man who keeps *kosher* house, says the fixed prayers and observes all ceremonials but who does not remember the Sabbath Day to keep it holy, is an Orthodox Jew. And believing as I do, that Reformed Judaism came into being born of the hope that it would infuse true religious inspiration into hearts that were growing cold, I fail to see how he can be called a Reformed Jew who does not feel the true religious inspiration to remember the Sabbath Day to keep it holy; or the religious inspiration to abstain from food forbidden in the Bible, the Book dear and holy to every one who claims to be a Jew, or the religious inspiration to "act justly, to love kindness, and to walk humbly before the Lord his God." The pseudo-orthodoxy which stands for ceremonialism without right conduct, like the pseudo-reform which is not loyal to the Bible will perish alike. True Orthodox Judaism believes in ceremonialism as a help to right conduct. Thus interpreted, ceremonialism becomes more than the poetry of religion. It is a necessity. It is as vital as the bark is to the tree. It is not the sap, nor the leaf, nor the fruit, but it is essential.

That Judaism, call it by what name you please, which combines the ideals of true conduct with loyalty to the Bible, will be the future Judaism of this country and of the world. For truth is the signet of God and only that which bears the seal of truth can be eternal.

It is sometimes held that Orthodox Judaism is unlovely, out-of-date or uncouth. It is sometimes said that the Reformed Jews do all or most of the charity. Both assertions are incorrect. There is proportionately more charity given by the poor, all or nearly all of whom are classed as Orthodox, to the poor, than by rich Hebrews, most of whom are supposed to be Reformed Jews. I heard it stated at a meeting last winter held in connection with the United Hebrew Charities, that three million dollars are spent yearly by poor New York Hebrews to help each other and to send across the ocean to the old folks at home. For religious zeal and fervor in prayer none can surpass them, in spite of drawbacks in their system. Their fervor makes them worshipers and not listeners to Christian singers paid to sing. The life of the real Orthodox Jew in the ghetto is a poem, an ideal, translated, transmuted into conduct. He observes the ceremonials as helps to realize God in human life. He observes the whole law and its exposition. He acts justly, loves kindness, and walks humbly. When Sabbath comes he is transformed into a king, his wife into a queen and the humble home becomes a palace. In his religion he finds supreme happiness.

Is his life not a happier, a nobler life than that which is lived by the unorthodox orthodox or by the nothingarian, or by the Hebrew whose conduct is not in harmony with the spirit and word which together make

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our religion eternal; or by that Hebrew—call him by what brand you wish—whose Judaism is but diluted Unitarianism; or by the ones who doubt the historic truth of the events they inconsistently celebrate by festival service; or those who declare that there was never a direct communication from God to man, and who thus deny to man the hour of prayer; for they thus suggest the uselessness of prayer which if it is anything is communication of man to God; or by those who run up the flag of higher criticism in its most extravagant form and still call themselves Hebrews.

The beginning of true Orthodox Judaism is conduct. The end of true Orthodox Judaism is conduct.

Conduct is the all of life. The future of true Orthodox Judaism, the eternal teaching of the eternal God, is to teach this to all men. It will discharge its mission.

Boarding and Placing Out Jewish Dependent Children*

BY LUDWIG B. BERNSTEIN, Ph. D.,
Superintendent Hebrew Sheltering Guardian Society

In a report presented to the National Conference of Jewish Charities in May, 1902, by the Chairman of the Committee on Dependent Children, a recommendation was made for the establishment of a Bureau which should consider the advisability of finding private homes in which Jewish children could either be boarded out or placed out.

The resolution which was presented upon the report of the Committee provided for the continuance of the Committee and of the investigation which they had made, with the request that the Committee consider the desirability of establishing a National Jewish Home Bureau.

At the request of the late Leo N. Levi, President of the Independent Order B'nai Brith, it was arranged that the Committee on Dependent Children should work in co-operation with the above Order, in the belief that through the Lodges of the Order it might be possible to find suitable homes in all sections of the United States. Subsequently the Independent Order B'nai Brith undertook to find, through its sub-organizations, homes in which dependent children might be placed, but with only varying success in finding homes, and practically no children were placed in any of the homes found.

In view of the urgency of the situation in New York, the United Hebrew Charities in the spring of 1903 suggested to the child-caring institutions of New York the advisability of establishing a Joint Committee, made up of representatives of all these societies and institutions, to undertake the work of finding homes in New York State and elsewhere in which children who could not be admitted to institutions might be placed and cared

*In *Jewish Charity.*

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for. The plan received favorable consideration at the hands of the various institutions and the active work of the Joint Committee began in May, 1903.

Steps were at once taken by the agent of the Joint Committee, Miss Sara Michaels, to make active propaganda, in the hope of finding suitable homes. This propaganda was made both through advertising and through personal appeals in many towns and villages in the State of New York. The answers came in slowly. It was found that many of the homes found were quite satisfactory, but what was more important was the fact that the ice had been broken; many Jewish families of good social standing showing a desire to adopt Jewish orphan children.

The results of the work that was done by the Joint Committee (which was made up of representatives of the Hebrew Benevolent and Orphan Asylum, the Hebrew Sheltering Guardian Society, the Hebrew Infant Asylum, the Jewish Protectory, the Hebrew Orphan Asylum of Brooklyn, the United Hebrew Charities), during the following year was presented at the meeting of the National Conference of Jewish Charities, held in New York in May, 1904, and has been published in full in the Proceedings of the Conference and in the columns of JEWISH CHARITY for June, 1904. Subsequent to this time, the Committee continued its labors until July, 1905, with the result that for the period of two years the agent of the Committee could point to a record of having handled a total of 94 children.

Ten of these had been adopted in very satisfactory homes by families of good standing; five had been placed in free homes, thirty-two (32) children had been disposed of in boarding homes; three had attained the working age; a number had been returned to their parents after the latter had shown themselves capable of maintaining their families, others again were committed to child-caring institutions or to hospitals.

In the early part of June, 1905, at the meeting of the Joint Committee held for the purpose of discussing the future of the bureau, the Hebrew Sheltering Guardian Orphan Asylum of New York volunteered to place on its regular records all the children heretofore boarded out by the Joint Committee, and also to assume complete charge of continuing and reorganizing the work of boarding and placing out Jewish dependent children. The various child-caring institutions represented at that meeting pledged themselves to support the Bureau, not only morally, but also financially, so as to make it possible to conduct the work along more energetic and progressive lines.

On the first of July, 1905, the writer of these lines, on assuming control of the Bureau on behalf of the Hebrew Sheltering Guardian Orphan Asylum, appointed Mr. Joseph Bashein General Agent and Inspector of Homes for Children. The following is a brief sketch of the manner in which the Bureau attempts to safeguard the interests of the placed-out children entrusted to its care:

The applicant fills out a blank which contains about twenty questions, referring to his occupation, place of birth, age, number of relatives and children and their occupations, number of rooms, the location of the school, referring to the pos-

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sibility of giving the child Hebrew and religious training, and, furthermore, regarding the motive in applying for the child, to the kind of child that the applicant is desirous of taking into his home, etc. The applicant must also give at least three references of individuals not related to him.

Immediately upon receipt of application, the agent makes a personal inspection of the home, and only after such inspection are reference blanks sent to the parties mentioned by the applicant. The questions on the reference blanks are framed with a view to securing accurate information as to the general character of the man, as to the nature and disposition of his wife, his social and financial standing in the community, and as to the family's ability to give a young, unprotected child a proper physical, moral and religious training. The applicant must under no circumstances be a recipient of charity of any kind.

When the references are found to be satisfactory, a child is temporarily selected for the home. Before the child is delivered to the foster parents, a very careful medical record is made of such child. Not only the general physical condition of the child, but also his lungs, heart, liver, spleen, abdomen, scalp, and eyes are thoroughly examined, and his weight and anthropometric data are taken. A copy of the medical officers record is kept by the Bureau, and another copy furnished to the prospective foster parents. The latter also receive a record of the child, containing the history of the child, and that of his natural parents.

After the child has been placed in the home, a visitor frequently calls on the family to see whether the child is properly taken care of. It may happen that a child may not fit into particular homes, but may possibly feel happy in different surroundings; in such a case, the Bureau transfers a child from one family to another.

Within a period of less than six months the Boarding and Placing Out Bureau has received a total of 325 applications, both for boarding and free homes. One hundred and sixty-seven (167) of that number have been rejected, either because the applicants have been found undesirable as prospective foster parents, or because they have not shown readiness to live up to the terms insisted upon by the Bureau.

An analysis of the localities from which the seventy applications for free-home children have been received since July 1, 1905, reveals the exceedingly interesting fact that almost every important State of the Union is represented. Of the 29 applications rejected under the category of free homes, there are a few from non-Jewish sources. Among the 20 applications that are pending investigation or have been approved but not filled, there are some coming from Colorado, California and Illinois. Twenty-one free homes out of a total of 70 applications have been accepted and filled. Some of the children were placed with well-to-do or even wealthy childless families with a view to ultimate legal adoption, which, according to our rules, is not granted before a full year's trial.

Of the 255 families offering boarding homes, there were naturally many who applied solely from motives of pecuniary gain. A number of the applicants were

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recipients of charity and were under the impression that children might be given to them as an additional legitimate source of income. Every precaution was taken to exclude homes of this kind, with the result that 138 applications have been rejected as unfit. Of the 52 boarding homes that have been both approved and filled since July 1, 1905, there are possibly as many as twenty that will ultimately turn into free homes. The remaining 65 applications have either been approved but not filled or are still under careful consideration.

In the selection of children to be placed in free and boarding homes, the Bureau was guided by the following considerations:

A free home for ultimate adoption was suitable only for a total orphan, or for definitely abandoned children, or for children voluntarily and legally surrendered by one of the surviving parents, but not for half-orphans or doubtful cases of abandonment. The latter two classes of children (half-orphans and destitute children), provided they could not find admission to existing child-caring institutions, and provided furthermore than they were not suffering from a contagious disease, were deemed the proper material for boarding homes.

Among the cases boarded out, there are some that were ungovernable, some that are mentally atypical, or deficient. In addition to the classes of children just mentioned as rejected by the ordinary Jewish orphan asylums, the Bureau also considered it wise to put on the boarding list the names of Jewish children who were inmates of non-Jewish institutions.

The volume of work has increased so rapidly during this short period of less than six months, that in addition to the general agent, it was found necessary to engage an additional visitor and also a stenographer.

The various questions of a religious nature that arose in connection with the work, were handled by a religious committee. The chairman of this committee is Rev. Dr. Pereira H. Mendes, and the Rev. Prof. Joseph M. Ascher is secretary. The other members are Rev. Dr. B. Drachmann and Rev. Dr. J. Jaches.

The medical work also has grown considerably in importance; it will probably be necessary in a short time to divide the city into districts, and to enlist the volunteer services of a number of physicians, all to be directly responsible to a chief medical officer.

Another most interesting feature of the work is the formation of a ladies' auxiliary committee, at the head of which is Mrs. William Einstein. The committee is to aid in the visiting of the homes.

In order to continue the work of the Bureau energetically and along broader lines, if possible, it was found necessary to raise more funds. Accordingly, at a recent meeting of the joint committee, it was decided to request the various child-caring institutions in New York City to increase their pro-rata contributions. Two of the institutions have already responded, and there is little doubt that the remaining institutions will follow suit.

Considering the fact that a number of the children under the supervision of the Bureau are in most excellent homes, and are splendidly taken care of, the very important question arises, whether by extending the work of the Bureau it might not be possible for the Jewish community to ultimately cope with the great problem of at least all the normally *healthy* Jewish dependent children of New York City.

In order to give the reader a complete idea of the work, the writer herewith submits a detailed record of applications, etc., and also presents two tables, showing the source, locality, age, sex and dependence of the one hundred and six (106) children at present under the actual supervision of the Bureau.

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UP-TO-DATE STATUS OF THE BOARDING AND PLACING-OUT BUREAU CONDUCTED BY THE HEBREW SHELTERING GUARDIAN SOCIETY, ORPHAN ASYLUM, UNDER THE AUSPICES OF THE JOINT COMMITTEE.

I. Total number of children handled by Miss Michaels up to July 1, 1905, 94.

Number of children adopted	10
Number of children in free homes	5
Number of children in boarding homes	32
Number of children committed to other institutions and hospitals	24
Number of children returned to parents	23
	94
Number of live cases in free homes left to our supervision	5
Number of live cases in boarding homes left to our supervision	28
Total of old cases in free and boarding homes at present under supervision	33

NOTE—Of the original boarding children, we turned over to other homes.. 2
Of the original boarding children, we turned over to other institutions 2

II. Total number of applications received since July 1, 1905, to Dec. 15, 1905, 325.

Number of applications for free homes favorably passed upon and filled	21
Number of applications for free homes favorably passed upon but not filled	11
Number of applications for free homes pending investigation	9
Number of applications for free homes rejected	29
Total number of families offering free homes	70
Number of applications for boarding homes favorably passed on and filled	52
Number of boarding homes favorably passed on but not filled	19
Number of applications for boarding homes pending investigation	46
Number of applications for boarding homes rejected	138
Total number of families offering boarding homes	255
Total	325

III. Total number of children disposed of since July 1, 1905, 81.

Number of children placed in free homes	21
Number of children placed in boarding homes	50
Number of children placed in boarding at expense of parents	2
Number of children turned over to the parents	6
Number of children turned over to the institution	2

NOTE—Of the total number of 81 children, only 8 were re-transferred.

IV. Grand total of old and new children disposed of since beginning of November, 174.

Total number of free homes under supervision (5 old cases and 21 new cases)	26
Total number of children in boarding homes under our supervision (28 old cases and 52 new cases)	80
Grand total of old and new children at present time under the supervision of the Joint Committee	106

TABLE A.—TABULATED STATEMENT OF THE 26 FREE HOME CHILDREN UNDER THE PRESENT SUPERVISION OF THE BUREAU.

I. Source.		II. Locality.		III. Age.		IV. Sex.		V. How Dependent	
State Charities Aid Ass'n.	4	New York	11	Up to 2 yrs.	3	Boys	11	Orphans	11
Dep't of Public Charities	5	Newark	1	Up to 3 yrs.	5	Girls	15	Destitute	1
Randall's Island	1	Brooklyn	4	Up to 4 yrs.	3			Abandoned	14
Nursery and Child's Hospital	2	Paterson	2	Up to 5 yrs.	4				
Hebrew Sheltering Guardian Society	7	Boston	1	Up to 6 yrs.	2				
Hebrew Infant Asylum	2	Providence	1	Up to 7 yrs.	2				
Grace Church	1	Yonkers	2	Up to 10 yrs.	2				
Five Points House of Industry	1	Long Branch	1	Up to 14 yrs.	3				
Society Prevention Cruelty to Children	2	Cent'l Nassau	1	Up to 16 yrs.	2				
Boarding Home	1	Port Huron	1						
		Elizabeth	1						
Total	26		26		26		26		26

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TABLE B. TABULATED STATEMENT OF THE 80 BOARDING HOME CHILDREN UNDER THE PRESENT SUPERVISION OF THE BUREAU.

I. Source.		II. Locality.		III. Age.		IV. Sex.		V. How Dependent	
Dep't of Public Charities	35	New York	42	Up to 4 yrs.	25	Boys	39	Orphans	15
Society Prevention Cruelty Children	4	Brooklyn	14	Up to 6 yrs.	27	Girls	41	Half Orphans	27
Randall's Island	9	Newark	2	Up to 8 yrs.	9			Destitute	22
Five Points House of Industry	2	Oakdale, Ct.	2	Up to 10 yrs.	6			Abandoned	16
Hebrew Sheltering Guardian Society	4	Chesterfield	2	Up to 11 yrs.	2				
Hebrew Orphan Asylum	3	Parkersville	4	Up to 12 yrs.	7				
Nursery and Child's Hospital	18	Poughkeepsie	2	Up to 14 yrs.	4				
Juvenile Asylum	2	Nyack	1						
Dominican Convent	1	Hoboken	1						
Parents	2	Rondout	2						
		Nassau	4						
		Galway	1						
		Comack	1						
		Miller's Place	1						
		Thomps'nville	1						
	80		80		80		80		80

Desertion from a Legal Standpoint

BY BERNHARD RABBINO

Attorney of the Legal Aid Bureau of the Educational Alliance, in *Jewish Charity*

I am on the programme for a paper on "The Legal Aspect of Desertion." The aspect of desertion being gloomy no matter how considered, I prefer calling my paper "Desertion from a Legal Standpoint."

Desertion and abandonment are synonymous terms and virtually mean one and the same thing. It is applicable in law to both husband and wife alike. There may be a desertion on the part of the latter, as much as by the former. Legally the husband is entitled to relief, just as much as the wife; except that in his case there can be no decree for alimony.

Marriage is a civil contract. Each party thereto assumes certain obligations. Neglect or deliberate refusal to perform any of its conditions, is a breach of the same, and, since the law provides a remedy for every wrong, the aggrieved party may apply to the courts for redress.

In the popular mind, however, desertion and its closely related evil, known as non-support, are more readily applied to the neglect, or willful refusal of the husband to provide for, or live with his wife. I suppose this is due to the fact that women are more frequently deserted by their husbands than men are deserted by their wives. The main reason for that might be found in the greater dependency of the female.

At common law, desertion was a ground for a divorce *a mensa et thoro*, or a limited divorce absolving husband and wife from the obligation of living under one roof. It was granted by the Eccle-

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siastical or Spiritual Court, which had full jurisdiction over matters matrimonial.

This same Spiritual Court had the power to compel either party to go back and live with the deserted one if the latter was foolish enough to forgive the offense. As regulated by the XXXII Statute of Henry the Eighth, divorces were of two kinds. One was known as *a vinculo matrimonii*, or absolute divorce, and was given for causes that existed prior to the marriage, as for instance marriage within the levitical degree. The other was known as *a mensa et thoro*, or limited divorce, or rather separation of husband and wife as mentioned above. This divorce was granted for causes supervenient to the marriage. As desertion belongs to the latter class, it gave therefore ground only for a separation or limited divorce as already stated. An absolute divorce, or a divorce *a vinculo matrimonii*, for causes supervenient to the marriage, could never be granted by the Spiritual Court. That could be done only by a direct act of Parliament.

In the United States the whole subject is regulated by statute, and is properly under the jurisdiction of the civil courts. In fact, we have, thank God, no Spiritual Courts. Each State has its own laws relating to matrimonial matters. In many of the States the distinction between the two kinds of divorces is not kept up. There is but one divorce, and that is the absolute divorce. Willful desertion or unheard of absence for a certain time is cause for an absolute divorce. To these States belong, I believe, Indiana, Illinois, Kentucky, Maine, Massachusetts, Michigan, Mississippi, Missouri, New Hampshire, New Jersey, North Carolina, Ohio, Pennsylvania, and Vermont. The period of such willful desertion or unheard of absence differs in the various States. In some it is five years. This used to be the case in New Jersey, Massachusetts and Maine. In others, as for instance, Michigan, Iowa, and Mississippi, desertion for two years, as far as I am informed, is sufficient for a divorce. In some other States only one year of willful desertion is sufficient for an absolute divorce.

In New York, the desertion, neglect or refusal of the husband to provide for his wife is cause for a divorce *a mensa et thoro*, a legal separation, or a limited divorce. When a husband absents himself from his wife for the space of five years, without being known to her to be living during that period, and she then marries another person, in good faith, supposing her former husband to be dead, she is not subject to punishment for bigamy, but her second marriage will be declared void by a court of competent jurisdiction upon a proper presentation of the facts.

In many instances husband and wife separate mutually; in such cases the law recognizes the contract of separation where there has been a separation *de facto*, or in other words, where they already live separate and apart from each other.

A husband may desert his wife and yet not be amenable to the law. This is the case when, although having ceased to live with her, he still continues to provide for her support and maintenance. He cannot be compelled to live with her, as it was done in England at the time

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of Henry the Eighth, nor can he be punished for refusing to do so. For good cause shown, he need in certain cases not even support her. In cases of desertion the limited divorce is actually advantageous only when cruel treatment is the motive for the desertion. The wife may obtain judgment to live apart and away from her husband, and the Court, in addition thereto, will compel him to support her for the remainder of her life. However, there is a quicker and more simple remedy. A complaint may be made by the deserted wife to a and upon finding the facts in her favor he must order the husband to pay her a certain weekly allowance, for her living, in accordance with his financial ability, or capacity of earning. This order can be made only for a period of twelve months. The husband must give a bond that he will obey the order unless he is put on parole, and in case of his default or inability to furnish such bond he is sent over to the work house on Blackwell's Island, as a disorderly person. This remedy is not only the quickest, but also the cheapest, and within easy reach of even the most humble and poorest woman. The limited divorce on the other hand is only within reach of the opulent classes. To obtain the latter, an action must be commenced in the Supreme Court, for which the services of a lawyer are indispensable. The proceedings are rather technical and tedious, besides being expensive, and certainly are not within possibility of the poor. Nor are the proceedings in the Magistrate's Court free from obstacles. Enlightened by attorneys, so called, many men have become foxy enough to fool the magistrate. They make him believe that they are willing and ready to live with their wives. The magistrate, especially in New York City, is as a rule a busy man, on the bench. Desertion cases form but part of his work. The cases brought before him are too numerous to give to each one the attention, consideration, and investigation to which they are entitled and for which courts of justice are created and maintained. It quite frequently happens that when such plea is put up by the husband, the complaining wife receives the kindly advice of the magistrate to "go and live" with her husband, even when living with him has become impossible, or when the scoundrel as a matter of fact never intends to live with her.

I get quite a number of such cases in the Legal Aid Bureau. The women are simply helpless. The Supreme Court is closed to them because of their poverty. Disappointment and ineffective effort make them dread the Police Court. The Magistrate's Court has jurisdiction to punish for disorderly conduct. Wife desertion is only disorderly conduct. It is regulated by Section 899 of the Code of Criminal Procedure. The deserting husband is neither a criminal nor even a misdemeanant. He is only a disorderly person. As such he cannot be sent to the work-house for longer than six months. Child desertion is dealt with more severely by the law. Section 287 of the Penal Code makes the desertion of children under 14 years of age, with intent wholly to abandon them, a felony, punishable with imprisonment not more than 7 years. The same section, Subdivision A, has been amended in the last session of the Legislature, making the desertion of children

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under 16 years of age also a felony, and punishable with either 2 years penitentiary, or $1,000 fine or both. This last amendment went into effect September 1, 1905. The only advantage that I can see from this new law is to enable the authorities to reach the deserter beyond the limits of the State, and bring him city magistrate or justice of the peace, took place. The law being new, we must wait to find out how it will work. The desertion of wife, where there are no children under 16 years, remains in *statu quo*. The deserted wife, especially of the latter class, is suffering under the same disadvantages pointed out before. Ever since my connection with the Legal Aid Bureau, wife and child desertion is no more theory with me. The sad experiences I have been having almost daily for over three years have convinced me firmly that at least two radical changes should be made in the law. First, that in cities of the first class, or cities with large populations, where the police courts are very busy, there should be created and maintained a separate court, for dealing exclusively with matrimonial matters and domestic troubles. This court might be on the same plan as the Children's Court, and known either as the Matrimonial or Domestic Relations Court, or by some other like name. The result, I believe, would be beneficial in many respects. First of all, it would reduce the clogged calendar of the Supreme Court, an evil from which the general public is suffering now. It would, secondly, do away with abuse, extortion, degradation, disappointment, humiliation and suffering to which the deserted poor woman is exposed under the present system. The proceeding should be simplified, so as to make it cheaper, quicker, more thoroughgoing and effective, and put it within reach of the poor and needy. Conciliation and mutual and peaceful settlement of domestic troubles should be a part of the business of such court.

The second necessity of which I have a firm belief is the liberalizing of the divorce law with reference to desertion. I have no doubt that many men and women will consider the mere suggestion as heresy. But can you think of a more unfortunate being than a poor, deserted woman, tied mechanically to a man, who has forfeited her affection, violated every solemn obligation made by him at the marriage altar, yea, having in fact destroyed every sacred tie that ever bound them together? Why should the law of the State doom a young, worthy woman to a life of misery and suffering when, by freeing her from the man, who did forsake her, she may be enabled to find a worthier husband, and with him start life again? I have had many cases where this principle was applicable. I have no statistics. But I believe that it is safe to say that in proportion to population the number of divorces in the State of New York is no less than in those States in which desertion is ground for an absolute divorce. I believe that the divorce evil is not to be cured by stringent divorce laws, but rather by more stringent marriage laws. The spread of a disease is best checked by preventing it altogether. Be careful in bringing people together. Make it possible for them to sever legally their relations when morally and in fact their relations have ceased. What men have foolishly brought together, let men wisely put asunder. Above all, let us have some place where matrimonial matters and domestic troubles may be dealt with exclusively, where they may receive the calm, deliberate, thorough-going and back to the place where the desertion earnest consideration to which, by virtue of their all-importance to society, they are entitled.

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The Expansion of Removal Work

By A. M. Sakolski, Ph. D.

The Industrial Removal Office, now in the fifth year of its existence, has fully demonstrated its usefulness as an institution of practical philanthropy. It therefore claims the active co-operation of all who are interested in the welfare of Jewish immigrants and who desire to divert the stream of immigration from the congested districts of the lower East Sile to the interior communities. Without such co-operation the present small scale on which the removal work is conducted must continue, and not until the Jewish communities throughout the land realize fully their duties in relation to the work will there be offered adequate opportunities for the enlargement of the scope of the Industrial Removal Office. As matters now stand, the modicum of relief afforded by the Removal Office is so relatively insignificant when the enormity of the problem is considered that grave doubt exists in many minds as to the practicability in dealing with the problem at all. We can readily see therefore that the necessity of expanding the present activities of the Removal Office, if the purpose of its establishment is to be adequately fulfilled.

The two main obstacles standing in the way of full realization of the "removal" idea, as inaugurated five years ago, are (1) the absence of a full co-operation among the Jewish communities of the country, and (2) the apathy and diffidence pervading the Jewish immigrant population of the East Side and other congested districts of Greater New York. The latter has been by far the most delicate and difficult to overcome, and if it could be successfully avoided would undoubtedly cause the first obstacles to disappear. Little, however, has been accomplished in this direction and accordingly the question of gaining the confidence of the immigrants themselves is the immediate and essential task in the work of removal.

The argument most frequently offered against the "removal" idea is that relating to its impracticability. The statement has been repeatedly made (and the very fact seems manifest) that even in instances where the immigrants are desirous of being removed, there is grave danger of a return to the congested districts of New York, because no other place offers such congenial, social environment. But, even admitting the truth of this statement, it by no means follows that there is no possibility of overcoming the danger. The very fact that most of the immigrants enjoyed the advantages of congenial, social surroundings before they came to America, is evidence that the pressure of economic conditions will lead them to seek new fields for industrial betterment. Jewish immigrants still come from Austria, Hungary and even England, despite the fact that in these countries they are not subjected to persecution or legal discrimination such as their co-religionists suffer in Russia and Roumania. The complaint of lack of pioneer spirit among Jewish immigrants, so frequently uttered by Jews themselves, is a cry of despair and as such is unworthy of the characteristics of the race.

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The *"disease of apathy,"* rather than the lack of pioneer spirit among the different elements of the Jewish population, is by far the greater obstacle to the "removal" movement.

It is with woful regret that one observes the pathetic attitude towards the wretched conditions on the lower East side, taken not only by those who have recently come to this country (and who are satisfied for the time being to enjoy in poverty their escape from tyranny and persecution), but also by those who have had the advantage of American training and citizenship and who have already acquired the American standard of living. Much of this is undoubtedly due to the absence of a common conscientious effort among ourselves, as Jews, for the progress and betterment of our co-religionists. What is needed is a society that would tend to unite into a closer bond all branches of Jewish philanthropy and all elements in the population of our Jewish communities. Such society, though having merely a sentimental basis, if successfully conducted would be invaluable aid in the work of removal.

The question is, how is this organization to be accomplished? Is it to be done merely by "preaching" or persuasion, giving rise to a barren sentimentality, or should not a fruitful enthusiasm be awakened by means of a conscious and united action? Undoubtedly both propaganda and positive action, wisely combined, are necessary to produce favorable results. By spreading a knowledge of the true idea and purpose of the Removal Office among the immigrants, by making known to all regardless of their status or opinion the evils arising from congestion and the urgent need of adequate remedy, a spirit of enthusiasm should be aroused, which, if rightly directed, must eventually lead to organized action among all elements of the Jewish population on this continent.

The form that this organized action may take is of comparatively small consequence, provided there is a common aim. Each co-operating community could determine largely for itself just how it could best aid the movement. It is unity of purpose and the conscious desire to do everything possible under the circumstances to accomplish the purpose which is the essential factor. When this is attained fruitful co-operation in every locality is bound to result.

Co-operation alone, however, is not sufficient to insure success. For, unless the industrial side of the problem is taken into consideration, the results will be often discouraging and damaging. When a carpenter is sent where a blacksmith can be used, or a tailor is given employment for which his training and physical condition render him unfit, a waste of funds is not only entailed, but a positive injury is done to the person removed. It is mistakes of this kind (often unavoidable, owing to the limited number of openings available to the applicants at the Removal Office) to which has been mainly due the return of persons sent out. The difficulty herein involved could be considerably avoided, if more extensive means than those utilized at present were at hand for ascertaining at all times the industrial advantages and needs of each co-operative community. By making the Industrial Removal Office thoroughly national in scope, as well as or-

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ganization, exact knowledge of this sort could be had when desired and a wise industrial distribution of applicants thus assured.

Another consideration equally as important and requiring likewise a national bureau of information is the character and composition of the Jewish population in the communities to which the immigrants are sent. We have already noted that the principal difficulty against which the Removal Office must contend is the fact that no place offers the Jewish immigrant such congenial social environment as he finds in New York. Amid the crowded, dingy tenements of the East Side he can always meet people of his own kind, *landsleute,* with whom he can associate and to whom in his difficulties and distress he can go for aid and sympathy. Unquestionably the difficulties of overcoming this obstacle to removal is grave. Nevertheless, by careful distribution, it can be at least partially overcome. Many communities of the United States contain a Jewish population made up largely of immigrants from the same town or district in Russian and Roumania. In communities where Jews from Vilna reside let Vilna immigrants be sent. Where the predominant element is from Suwalk or Konvo, settle applicants for removal coming from these places. By this method of distribution persons removed could find congenial company and thus in a large number of cases the malady of homesickness and a consequent return to the congested districts of New York might be prevented.

Many of these suggestions have already been put into practice by the Industrial Removal Office, particularly that relating to the distribution according to industrial command. But, to carry out the removal idea more fully, demands first of all an awakening of the Jewish consciousness to the evils of congestion. After this is accomplished a thorough knowledge must be had of the size, character and composition of all Jewish communities in the United States. A centralized organization reaching throughout the land, having at its command a central bureau of information which could afford a close and constant communication with every American Jewish communiy, seems to be the best means of accomplishing this end. Such organization would strengthen the common bond which unites the Jews of America and assure a co-operation such as we have already shown to be essential to the successful diffusion of our co-religionists who seek these shores to escape persecution.

Other means of aiding the work of removal might be suggested, but before they can be advantageously applied, a further development along the lines stated above is required. Whatever is to be done must be done gradually and cautiously. In this way only can successful distribution be accomplished and the essential problem of Jewish immigration be solved.

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A Tragedy of To-Day

RICHARD WATSON GILDER, in New York *Times*

NEW YORK—1905

I.

In a little theatre, in the Jewry of the New World, I sat among the sad-eyed exiles;

Narrow was the stage and meagrely appointed, and the players gave themselves up utterly to their art;

And, before our eyes, were enacted scenes of a play that scarcely seemed a play;

The place was a city i a wide, unhappy land;

Even in that empire which drifts to-day like a great ship toward a black and unknown coast:

While men with blanched faces, cry out: "Unless the tempest abate quickly, behold the mightiest wreck on all the shores of time."

And the time of the drama was our own time; and the coming and the going; and the people themselves were of our own day and generation;.

The people, with strange beards, and look of the immemorial Orient; like those men and women who, alien and melancholy, plod the New-World streets;

Like those who, in slow and pitiful procession, on a fixed day of mourning, with dirges and wailings, poured innumerous into the city's open places.

And, as the play went on, at times the very speech of the actors, in hot debate, crackled and sputtered like the fuse of a Russian bomb.

And there was an old man, the preacher of a hunted race and a despised religion, all alone called to his people to follow him, and their God, the God of Israel.

Passionately he proclaimed the faith of the fathers, and the saving word and protecting arm of the Almighty;

He, the voice and prophet of the Lord High God, called aloud to them who strayed:

"Come ye back to your God and to His Everlasting Word.

"You young men who have forgotten Him, the Unforgetting, and you old men mumbling your prayers, and cowards! leaving the holy shrine unprotected;"

And the young men answered and called the old man the name of them who are dead and have passed away;

And the old men, unheeding, swayed to and fro, mumbling their ancient psalms and ineffectual supplications.

Then, while the noise of the beastly rabble swelled louder and near—then did the preacher turn once more to the Lord of Hosts, lifting up his voice in praise and prayer, and faith unquenchable;

Crying to God with a loud voice and saying: "Lead me, thou Jehovah! in the right way.

"For now has come the great day of the Lord; now, Lord, save thy people and bless Thy heritage.

"Thou who wert, and art, and ever shalt be! Show now Thy Almightiness, send Thy miracle as lightning from on high."

Nearer and nearer came the curses, and shrieks and the wailing lamentations; and men and women fleeing, wounded, before the infamous and infuriate avengers;

Then the crash of guns an the terror of carnage and rapine unspeakable;

And, in the midst, the voice of the old man crying to heaven, and falling smitten and dead before the shrine of Israel's God.

And, listening, I heard not only the sounds of the mimic drama—but, louder and more dreadful, the panting of miserable women who welcomed death, the deliverer;

And, from Kishineff and Odessa I heard, once more crying to heaven, the outpoured blood of the Jew.

II.

And still as listened and reamed, the crimson flood widened to a great and lustrous pool.

And looking therein I saw reflected the faces of many known well to my heart and to the hearts of all the world,

For there were the featuress of mighty warriors and makers of laws and leaders of men; of poets inspired and painters and

of men and women loved, and labored their kind;

musicians; and of famous philosophers and

And the faces of preachers and prophets; of those who mightily cursed the unrighteous, and who to a world in darkness brought light everlasting;

And chief of all I saw in that crimson mirror the face of him whose spirit was bowed beneath the eternal agonies of all mankind.

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The Bible in the Public Schools

The Central Conference of American Rabbis, at its session in July last, devoted special attention to the subject of Religion in the Public Schools. The Committee on Sectarianism submitted a report on the subject, of which the leading part is given here:

WHY THE BIBLE SHOULD NOT BE READ IN THE PUBLIC SCHOOLS.

1. When our National Constitution was written and adopted, it is plain that care was taken to fashion principles, which, aside from other results, should forever prevent in this country, a connection between Church and State. Now the public school, established unquestionably for secular purposes, is therefore a State institution, while Bible reading is distinctly a religious exercise. To make the one the scene of the other, and in this way to institute a relation, to which the fathers of the country objected, is clearly to rebel against the spirit of the Constitution.

2. Though granted rights with which the National Government cannot interfere, the various States have drawn up individual constitutions, which, while they supplement the provisions of the national document, oppose them neither in spirit nor letter. Logically, then, the attitude of the country, on this important question, is that of its component parts. To read the Bible in the public schools is therefore to assume a privilege it was clearly the intention of the State constitutions to deny.

3. There was a time when everywhere Church and State were one. For a century and a half the leaven has been at work bringing about a separation between the two. In this time the cause has gained great headway. To-day the signs of the times point unmistakably to its ultimate victory. Here and there the connection still exists, but few generations will pass before it has been altogether and forever broken. To insist upon the retention of Bible readings in our public schools, or to introduce them at this late day, is to turn back the hands of time, to try to resurrect a dead past, and to struggle vainly against manifest destiny.

4. It is interesting to observe that the rapid progress life has made in every way during the past one hundred years has been synchronous with the growing separation between Church and State. It is not an accidental coincidence. For the finest and largest development has taken place in those countries where politics and religion have been sundered. Where a State Church still exists, though granting every religious privilege to those not its communicants, the progress, though commendable, has not been as great. The countries which have developed least, and which today in so many ways are behind the times, are those where the connection between Church and State is so intimate that the non-members of the State Church are considered aliens,

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and are politically discriminated against. History is here merely emphasizing the lesson it began to teach centuries ago. So long as State and Church were one, the growth of both was slow. The conditions springing from the connection were such as to make rapid growth impossible. It was only when the connection was done away with that men began to discover themselves, and the fine level we occupy to-day is the expression and the result of that discovery. Plainly our duty therefore lies in maintaining that separation between Church and State which has been the parent of our progress, and to prevent the introduction of any feature threatening to bring our development to a halt. The watchword of the hour is not backward but forward.

5. Our public schools belong not to religion but to the State. That is, they are an expression, not of denominational but of State interest. They were founded not by the members of any one faith to care for their own chidren, but by the people as a whole, to give all the children an education that would make good citizens of them. To these schools go children whose parents have all shades of religion opinion. These schools are supported by taxes paid by every member of the commuity, whatever his beliefs, even though he has no religious beliefs, and without any regard as to whether or not he has children of school age to take advantage of the educational opportunities thus provided. In one word, they are public and not private schools, and therefore they must be conducted in such a way that all those interested shall have equal privileges, and that the rights of all shall have equal recognition. Private schools are owned and conducted by private individuals, and therefore the public at large has no right to interfere with or in any way dictate their internal administration. The curriculum may be liberal or illiberal, denominational or undenominational, the rules may be severe or lenient if the children go, they must obey, and their parents must be content to have them obey. There may be religious exercises; there may be religious instructions. There is no reason for complaint. The institutions are private, and their owners have the right to conduct them as they please. But with the public schools the case is altogether different. These institutions are built by the people, owned by them, supported by them, and attended by their children. In one word, they are the public's schools, and must therefore be conducted, not necessarily in accord with its pleasure, but certainly in accord with its rights. Now reading the Bible in the schools may please the majority, but it wrongs the minority. It gives some children what they want, and forces on other children what they do not want. In plain language, it discriminates.

6. For no matter what version of the Bible will be used, it will always be representative not of universal but of particular beliefs, and therefore while acceptable to a part of the people will never prove acceptable to all.

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The version used, for example, whereever Bible readings are in vogue in our public schools, is the King James, or its improved form, the revised version, so-called. But that version the accepted translation of Protestants, is objected to by the Catholics, who use only the Douay version. The difference in translation and content between these two versions reflects some of the essential differences in belief between the faiths that use them. But neither version is altogether acceptable to the Jew. The chapter headings are especially obnoxious to the Jew. To him the Leeser translation, with all its imperfections, appeals more, because it is done from a Jewish point of view and contains only the Old Testament. While the man who belongs to no denomination at all objects to all three versions, on the ground that they give his views no consideration. The various versions of the Bible reflect the distinctive belief of the denominations which abide by them. Therefore which ever one is used, some children will always be discriminated against, and therefore some will always be wronged.

7. Furthermore, practically all the teachers employed in our schools are themselves members of some particular form of faith. Some teachers may be atheists, but they are the exceptions. Now people who belong to a certain denomination cannot possibly avoid being prepossessed in favor of that denomination, and therefore of the peculiar interpretations it places upon various passages of the Bible. Now the better the teacher the more he puts himself into the lessons he gives to the children, wherefore, granted the privilege of selecting the Biblical portions he reads to his class, he naturally chooses those chapters most familiar to him, or those which appeal most to him, and almost unconsciously reads into them the meaning taught by his own church. For which he is not to be blamed. Only while he is thus spreading the teachings of his own faith, the children whose parents do not believe with him are being weaned from the faith of their fathers.

8. It may sound like a broad and strange statement but it can easily be proven true, that while anyone can read the Bible, it requires a special equipment to teach it. Hardly one out a thousand of our public school teachers possesses this equipment. When we examine them, we exact certain conditions of them. They must reach a definite standard in various lines. But we exact nothing of them along religious lines. A course which is eminently sensible. But though we do not care what they know of religion, or what they believe, we permit them to read and talk about religion and belief to our children, and the result is just what might be expected. In religion, as in secular lines, teachers are born, not made, but whether born or made, their diploma is granted for an average of seventy in grammar, arithmetic, and history.

9. And suppose, as is sometimes the case, the teacher is a Catholic or a Jew. As stated above, the King James' version of the Bible is a Pro-

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testant translation. Shall this Catholic or Jewish teacher use this version in class? When he comes to interpretations with which he does not agree, shall he introduce changes into the text to make it fit his beliefs? Will he risk the displeasure of the authorities by reading passages which speak for his religious attitude, or will he lose some of his self-respect by reading selections, to which most of the children are accustomed, but the burden of which belies his own convictions? Has a public school system the right thus to embarrass its teachers?

10. And since there is no religious qualifications for teaching in the public schools, suppose that an atheist is given charge of a class. Like the other teachers, his is the privilege of selecting the chapters to be read from the Bible, and insinuating into them any interpretation he pleases. Now "the Devil can cite Scripture for his purpose," but so can the atheist. Can he not therefore, if he so wish, poison the minds of the children with his irreligious ideas?

11. Reading the Bible in the public schools leads to the introduction of other religious exercises altogether sectarian in character. In a great many schools it is responsible for the recitations of distinctively denominational prayers, and the singing of peculiarly denominational hymns. In many places it has led to the celebration by the pupils of denominational holidays. It has been seized in many schools as an excuse for decorating the rooms with pictures illustrating lessons of the Sabbath School of a particular church. In one school in Nebraska, the teacher used the Bible reading period to instruct the children in preparation for baptism, while in another instance later brought into court, a teacher frankly confessed that because she was allowed to read selections from the Bible to the children she took it for granted that she was permitted to teach thm all the fundamental Christian doctrines in which she herself believed. In a certain high school, the principal invited various ministers to read the Biblical selections, and later asked these ministers to supplement the reading with prayer or with addresses. In one instance the guest took advantage of the situation to deliver an evangelistic talk that created the bitterest of ill feeling. There used to be a popular proverb, "Give him a finger and he will take the whole hand." It is a question of use becoming abuse. Allow the Bible to be read in our schools, and you open the flood-gates to the introduction of a thousand and one other religious features that are bound to affect their efficiency.

12. The parochial school of the Catholic Church was really the product of reading the Bible in our public schols. To the same cause may be attributed in part the success of many of the private schools of the country. Catholic parents object to sending their children to institutions where they are brought under the influence of religious ideas with which they are not in accord, and therefore are in the position of being compelled to support separate schools of their own.

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And many non-Catholic parents, who insist on having their children in schools where the curriculum is purely seculiar gladly assume the added expense entailed in sending their children to private schols, which they know to be non-sectarian. In this way millions of children, who have a right in our public schools, and who ought to be there, are kept out.

13. This situation, in a large and real sense, retards the development of our democracy. The strength of our country lies in its wonderful power of assimilation. Were it not for this, the hordes of immigrants coming every year to our shores from foreign lands would make n ational growth and greatness impossible. We are a great nation, not merely because various elements have entered into our national composition, but because we have managed so well to fuse all these elements. And nothing has contributed so largely to this fine result as our public school system. Gathering in the children of all classes and races, many themselves born abroad, it places them all on the same level, teaches them all the same lessons in the same way, and so levels their differences, makes them realize their equality under the flag, and prepares them to become good Americans. In doing this the public school is realizing its proper function. But the moment it introduces the slightest feature, resulting in the exclusion of any of the children having a right to its consideration, it interferes with the rapid development of citizenship, and so hurts the country, while it limits its own influence, and falls short of the complete fulfillment of its mission.

14. The place of the Bible is in the home, the church, and the church school. To force it into the public educational institutions is not merely to suggest that these three agencies are powerless to effect the desired results, but it is likewise sure to interfere with the growth of a finer and larger human brotherhood. Outside the schools the whole question of Bible reading has strained the relations between the parents, while inside it has divided the children into religious classes, and arrayed them against each other. It has created ill-feeling between Catholic and Protestant, and has caused both to look down upon the Jew. By practically excluding many children from the schools, it has prevented that close contact which, bringing about acquaintance and developing knowledge,is the best known medium for the cure of prejudice. Many a child has learned to persecute, and many another has suffered from that persecution, because of the reading of certain Bible chapters. If the school has one duty more important than another, it is not to widen, but to heal, this breach between its pupils, to bind up the wounds, not to tear them open, and to make the citizens of tomorrow not enemies but friends.

15. Bible reading in any of our schools is seldom given more than a few minutes during opening exercises. The reading is usually hurried and mechanical. Such a procedure can certainly not hope to help the

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cause of religious culture. If the purpose of Bible reading in the schools is to provide the children with religious instruction, and gather them under religious influence, as I have heard it frequently expressed, then the method at present pursued is the poorest means toward that end. Instead of making children reverent toward religion it makes them indifferent, when not positively hostile. The spirit of their devotions is lost and the warmth dissipated. No public school will dare to introduce a regular course of religious instruction, and the opening exercises as at present conducted are barren of good results.

16. We properly tax every citizen of our country for the support of our public schools. But we have no right to tax men for the erection and maintenance of institutions for the public good, of which, due to the rules we enforce, they are unable to make any use. We are justified in every way in compelling Protestants, Catholics, Jews, and atheists alike to contribute to the school fund. But we must then conduct these schools so that no father finds an obstacle in the way of sending his children to them. If we create the obstacle, we are not only legally, we are morally wrong in exacting the tax. Bible reading in our public schols prevents many parents from allowing their children to attend these schools. Either then we must cease taxing these men or we must remove the Bible reading from the schools. But to do the former is to confess at once that our schols are not public but denominational, or at least sectarian institutions. The conclusion is plain.

17. By virtue of the custom of Bible reading, our schools take on a religious complexion. In many States there exists a compulsory school law. The conjunction of these two facts puts us in the peculiar position of forcing our children into attendance on what is, to all intents and purposes, a religious service. The difficulty is not avoided by claiming that in many schools the children are not compelled to participate in the opening exercises, that they may refrain from taking part, if they desire. But the teacher is master of the room, and even his unexpressed wish is law. And, further, no child lil es to exclude itself from the activities of the class, and then be pointed out as being different from the rest. What child, though privileged to do so, will close its eyes and ears in the school room, and if it does not, how can it avoid being influenced by what is going on about it? The situation is tantamount to actual compulsion. Is it consistent with our American traditons, or for that matter, with our present American guarantees?

18. Members of all faith contribute to the common school fund. Bible reading in the public school creates conditions which place the control of that fund in the hands of the members of one faith. Is this fair?

19. Finally, to insist upon Bible reading in our public schools is to determine right by might, and justice by numbers. It is to refuse the minority

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any right, and attempt to crush its conscience by the will of the majority. "The rights of man," said Isaac Taylor, "must be understood in a sense that can admit of no single exception; for to allege an exception is the same thing as to deny the principle, . . . and it is to utter a treason against humanity. The same is true, and it is true with an emphasis, in relation to those rights which are at once the surest guarantee of every other, and the most precious of all, namely, the rights of conscience." Bible reading is a concern of faith, and faith is a question of conscience, and no public institution, and no public official, has a particle of right to touch upon those matters which, because they are of religion, belong to the realm of conscience. To deny the soul-right of a single individual is to deny the whole principle of human rights. "The voice of the people" may often be "the voice of God," but in the sight of God numbers do not count. The child has certain rights which the man dare not deny, and the minority has certain rights upon which the majority dare not trample. Bible reading in the public schools, presumably introduced to develop conscience, fails of its purpose by its refusal to consider the "remnant." Denying the right of the few, it stunts the finer growths of the many. By trying to shackle the soul of the man, it dwarfs the soul of the people.

The time seems near when a course in ethics, directed by capable and efficent instructors, will be introduced into our public schools, looking to the development of the ethical and moral sense of our children. But Bible reading, for all the reasons discussed, must not form part of such a course. Not that it is helpless in the face of the desired end, but that, in contributing to the attainment of that end in our public schools, it will do more harm than good. Use every just means to help the growth of the conscience of the child. But keep the Bible out of the public schools.

THE LEGAL STATUS OF THE BIBLE IN THE PUBLIC SCHOOLS.

The very vital and delicate question as to whether the Bible should or should not be read in the public schools of this country is primarily a legal issue. Moreover, the legality or illegality of such reading is a purely local affair. It must ultimately be settled in the courts of last resort in the respective States where the adjudication of each test case occurs. The Federal Government can not interfere in any way with the ruling of the different Supreme Courts of the States in the Union. So much "States' rights" is conceded to each State to determine the meaning and constitutionality of its own laws.

There is no uniform statute regulating the reading of the Bible in the public schools. In fact, there is no explicit law in any of the State constitutions or State statutes except one dealing directly with this question. Hence the queston must finally be submitted to the Court of Appeals in that State where it is raised, and left to the Supreme Court for decision.

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The decision is, in nearly all cases, based on the interpretation of a clause in the state constitution or statutes, which, while not stating anything specifically about the use of the Bible in the public schools, contains some provision relating to sectraian instruction.

For more than fifty years the "Bible in the public schools" has been an issue before the courts of last resort in various States of the Union. In all cases the verdict pro or con was based on the interpretation of the meaning of that clause in the State constitution or statutes which dealt with the regulations pertaining to instruction in the public schools. In most States there is provision made either in the State constitution or in the statutes concerning sectarian instruction in the public schools While the wording is not uniform, the meaning is virtually the same. The statute from the commonwealth of Kentucky pertinent to the instruction given in the public schools of the State and bearing directly on the use of sectarian books or religious service may be taken as a sample of constitutional clauses or statutes of the different States in the Union relative to the question at issue. In the "bill of rights" of the commonwealth of Kentucky we read as follows: Section 5, "No preference shall be given by law to any religious sect." Section 189 "No portion of any fund or tax now existing shall be appropriated to or used by, or in aid of any church, sectarian, or denominational school." Section 4368 of the statutes, "No books or other publications of a sectarian, infidel, or immoral character shall be used or distributed in any common school, nor shall any sectarian, infidel, or immoral doctrine be taught therein."

In all the courts of last resort where the legality or constitutionality of the reading of the Bible in the public schools was argued, the verdict hinged on the interpretation of the word "Sectarian." Wherever the court held that the Bible was a sectarian book, it ruled that under the provisions of the State constitution it was not permissible to use the Scriptures for reading purposes in the common schools, reading being a very patent and effective form of instruction.

The following verdicts have been rendered by various Supreme Courts in several of the States of the Union. The first case was argued in the State of Maine, in 1854. A minor brought suit through her father to recover damages from the school authorities for expelling her from said school for refusing to read from a certain version of the Bible. The court decided that in expelling the Donahoe child, the superintending school commitee was not violating the State constitution, which read: "No one shall be hurt, molested, or restrained in his person, liberty, or estate for worshipping God in the manner and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided that he does not disturb the public peace or obstruct others in their religious worship." In Maine at this

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time the right to prescribe general course of instruction and to direct what books shall be used was reposed by the Legislature in a School Committee and no power of revision was conferred on any other tribunal, and the Supreme Court held that the School Committee had the right to make ill-advised and injudicious selection.

In 1870, the School Board in Cincinnati abolished Bible reading and hymn singing from the common schools. Here, as in Maine, the school authorities had absolute power to select and reject whatever books they pleased, for and from the public schools. The Supreme Court upheld the School Board in its action.

The constitution of Iowa makes it mandatory to read the Bible in the public schools of that State. In 1884, the constitutionality of that provision was disputed. The Court of Appeals held that the statute making the reading of the Bible in the public schools compulsory was not unconstitutional and that it in no way violated the articles of religious liberty.

In Michigan objections were made to the reading of the Bible in the common schools. The Bible was not read from any particular edition. A text book called "Bible Readings" was introduced into the public schools on the plea that King James' version of the Scriptures is classical English and hence might serve as a reader just as well as any other compilation and from it the pupils were supposed to get morals as well as literature. In 1898, the Supreme Court of Michigan held that the reading of these extracts was not a violation of the constitution.

The following statement was made in a decision against the reading of the Bible in the public schools of Wisconsin. When the case came before the Supreme Court of that State, as to whether the introduction of the Bible as a text book in the public schools was constitutional, the court emphatically declared that: "The reading of any version of the Holy Bible in the common schools as a text book without restriction, although unaccompanied by any comment of the instructor, is sectarian instruction, and is thereby prohibited. Nor is the prohibition removed by the fact that any child may withdraw from such school room during such reading." In striking contrast to this decision, which was similar to the official opinion rendered by Attorney-General Webb of California, who winds up his able statement with the effective words, "Whatsoever ye would that others should do unto you, do ye unto them," the Court of Appeals in the State of Kentucky handed down its decision on May 31, 1905, to the effect that, "Neither the King James' version nor any version of the Bible is sectarian. That the adoption of any particular edition by one or more denominations as authentic, or by them asserted to be inspired, cannot make it a sectarian book." Hence, in the public schools of Kentucky the Bible may be read and taught from, the school may be opened with prayer, but those who cannot conscientiously join in the prayer, or to whom the

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reading of certain portions of the Bible is offensive, are not required to be present when the exercise complained of are going on.

In October, 1902, the Supreme Court of the State of Nebraska rendered this decision: "Exercises by a teacher in a public school building in school hours and in the presence of pupils, consisting of the reading of passages from the Bible, and in the singing of hymns and offering prayer to the Deity, in accordance with the doctrines, beliefs, customs, and usages of sectarian churches or religious organizations, are forbidden by the constitution of this State." In January, 1903, there was a rehearing of this case. The previous decision was confirmed, but it was explicitly stated that the Bible was not to be excluded from the public schools except when it was used as a sectarian book. Whenever the practice of Bible reading took the form of sectarian instruction it had to be prohibited and the courts must determine upon the specific evidence whether or not the law was violated.

What is the legal status of the Bible in the public schools? From all the foregoing citations it is evident that the use of the Bible for the purpose of religious instruction has almost uniformly been declared either unconstitutional or illegal. It is also apparent that the constitution and statutes of the majority of our States—Iowa is an exception—are not sufficiently explicit in their references to sectarian instruction in the public schools. Theoretically the people of the United States of America proclaim their belief in the absolute separation of Church and State. Yet it is extremely false to imagine that the civil power and religion are wholly disassociated. M. Goblet d'Alviella, in "Evolution Religieuse," p. 233, thus justly corrects our enthusiastic assertion that in the United States the church is absolutely severed from the State. "Public institutions are still deeply impregnated with Christianity. Congress, the State Legislatures, the navy, the army, the prisons, are all supplied with chaplains. the Bible is still read in a large number of schools. The invocation of God is generally obligatory in an oath in a court of law, and even in an oath of office. In certain States more or less stringent Sunday laws are enforced. In 1880 a traveller was refused damages for injuries received in a railway accident on the ground that he was travelling on the 'Lord's Day.'"

The remedy for all these flagrant actualities that belie our theoretical proclamation of the divorce of Church and State can be gotten only in one way. We, the people of the United States, must make such laws as shall be explicit and sufficiently catholic to cover all cases where the church trespasses on the territory which we have theoretically but not practically proscribed her.

The voters in each commonwealth of the Union should be vigilant and see to it that the Legislature enacts such specific measures as to prohibit the reading of the Bible in the common schools for religious purposes, and it may just as well be declared

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once for all that wherever the Bible is used in the public schools it is solely for religious purposes.

Appeals to School Boards, and memorials to school authorities, have proven futile. The State must step in and checkmate the insinuating sectarianism that threatens to change the fundamental principles of our government. The prophecy "that we shall have a national issue on this matter of school reform, and that it will be as vehement as any national issue has ever been," may be open to considerable doubt, but it is almost a certainty that the problem of public school education will be made a State issue in State elections. It is well to begin to pave the way for that time and to be prepared for the battle when it will be at hand. The ballot and it alone will finally settle the persistent question of "The Bible in the Public Schools."

Church and School must be divorced. Neither petitions, nor quarrels, nor any other indirect means, will keep them apart. The State will write the bill of divorcement. The citizens will dictate it. The people that are mortally afraid that this complete separation will engender danger should be reminded of the words of Whittier:

"Nor heeds the sceptic's puny hands,
While near her school the church spire stands;
Nor fears the blinded bigot's rule,
While near her church spire stands her school."

QUOTATIONS OF OPINIONS.

"It is not fair to require the Jews or those of some other faith, that are not Christians, to read the Scriptures. The question arises—if you read the Bible in the schools, what Bible? King James is the Protestant Bible, and the Douay the Roman Catholic....What we call morality can be taught without the use of the Bible. The State has nothing to do with religion."—*Rev. Dr. H. G. Jackson* (Mehodist).

"It is a double wrong (speaking of taking a man to pay for a school to whose religious exercises he objects). It is politically wrong, because if such a man educates his children at all, he must educate them elsewhere, and thus pay double taxes, while some of his neighbors pay less than their due proportion of one, and it is religiously wrong, because he is constrained by human power to promote what he believes the divine power forbids."—*Horace Mann,* in his 12th report on the schools of Massachusetts.

"Religion is essentially distinct from civil government, and exempt from its cognizance. A connection between them is injurious to both; there are causes in the human breast which ensure the perpetuity of region without the aid of law."—*Madison.*

"Religion here in America is more sincere than in England, because here the people must look out for it themselves, and secure no State recognition or support."—*Morley.*

"We stand second to none in our

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loyalty to the Constitution and the established institutions of our country, chief among which is the American common school, established on non-sectarian principles by the separation of Church and State. We deny absolutely the right or expediency of introducing religious instruction into the tax-supported school in the United States. We deny the principle that religious instruction, under any possible contingency, is a proper function of the American State, and brand all arguments and analogies drawn from the educational experience of European countries with a State Church as false and misleading for this country. We deny that the common school is responsible for the moral and religious crisis in the country, and protest against the proposed introduction of religious instruction into the public schools as reactionary, un-American, unconstitutional, illegal, subversive of civil and religious liberty, and, whether advocated wittingly or unwittingly of the vital principles involved, as inimical to the best interests of both Church and State, and tending to increase rather than cure the ills of society. Such reactionary school legislation, we believe, would justly expose our honorable Board of Education and the citizens of the District of Columbia to the ridicule and contempt of leading educators and all fair-minded, liberty-loving American citizens the country over.....

"The Constitution of the United States expressly forbids such sectarian teachings of religion and morals in the tax-supported school as is generally conceded to be necessary for complete moral character and American citizenship. The American common school was never designed to give complete preparation for American citizenship. No objection is made to the teaching of such a body of commonly accepted principles of morality as might be agreed upon. But we oppose thrusting upon the common school the extra burden of the home, the Sunday School, and the church, in addition to its legitimate work as a branch of the State, as confusing and destructive to all. Such an educational policy would be suicidal. . . ."—From *Petition to Board of Education by the Pastors of the Methodist Episcopal Church, South.*

"It is because the Church and Christian parents have failed to give the religious instruction that they ought to have given that the demand is made for such instruction in the public schools. With anxiety, it seems sometimes almost with desperation, they ask that the State shall do what the Church has failed to do. The State can not do what they ask, but the Church can. With renewed zeal and the best educational methods she must supply the religious instruction that the State and its schools can not give."—From *The Churchman*, the leading Episcopal paper in the country.

"Religious teaching by the State is no novelty—nor blessing. It has been corrupt, or intolerant, wherever it has existed and usurps a function

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which belongs, not to the State, but to the family and the Church. For better or for worse—let him who regards the question as open to doubt call it what he will; I have no slightest doubt upon the subject—our republican institutions rest upon the declared cornerstone of absolute freedom in religion. The State cannot teach it without being false to the Constitution; and whatever substitute, ethical, speculative, or sentimental, she introduces into our public school system, she is equally debarred from being, there, a religious teacher."—*Bishop Potter.*

The Jew as a Factor in the Development of the United States

By Hon. Simon Wolf.

That the Jew is a factor in the development of the United States is a self-evident proposition. In every walk of life he has manifested his individuality, his resourceful intellect, his wonderful energy, his temperate habits, and the devotion to ideals as make and constitute citizenship. It is lamentable that in the light of history, especially American history, he should be called upon to defend his position in the civic world; or that he should be asked to demonstrate by evidence his right of being the equal of the best and inferior to none. Persecutions in other lands has not dulled his intellect or cooled his ardor; on the contrary it has strengthened both; and therefore the immigrants of the past as well as those of the present, come to our country thoroughly aroused and equipped for the battle that confronts them, and ready to assimilate with the best in their new environments. The Jew of the United States cannot and ought not to be judged exclusively by those who live in large aggregations in the seaboard cities. They must be judged as a whole; not that there is anything derogatory or inimical to the welfare of the nation in their conduct in the seaboard cities, but American citizenship has a wider range and a broader horizon, than that which is reflected in the beehives of humanity. It is the country towns, the smaller cities, that bring to the fore the highest traits of American citizenship by and through which men and women can be justly judged and estimated. Because there is more blending of individual lives, there is a closer kinship between men and women of different faiths; there is a keener and nearer appreciation of each others best qualities, men and women come in closer touch with each other, than in the large marts, where the onrush for commercial and financial success predominates. I speak from

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experience. Landing in 1848 in a small town in Ohio, living with my uncles who were honored and respected merchants of the community, I never experienced the anti-semitic feeling. The word "Jew" was never heard; we were citizens among citizens, friends among friends; there was never a social or public or civic function but we were part thereof, and thus there grew up a steady and permanent appreciation of each others qualities that disarmed prejudice, in fact it was never born, and to-day in that little town, while it has now grown up to be quite a place, the descendants of the pioneers speak with the highest regard and esteem of the American citizens of Jewish faith, who lived in their midst, and to such an extent is their reverence felt that at the home-coming week, after fifty years had passed into history, I was invited as the special guest of honor to deliver the oration; and what is true of this individual case is equally true in hundreds of similar cases, and the history thus made, the education secured, and the good fellowship instilled, has produced a marked development in the civilization of our country.

It must ever be conceded that it is not only on the field of battle, whether on land or sea, that real progress or permanent development is made. It is in the effort for peace, for the progress and advancement of mankind over the midnight oil, that which produces inventions of wonder and delight, that which makes for the uplifting and betterment of men; and in this direction the Jew of the United States stands at the very zenith of accomplishment. He has grasped the situation, comprehended his opportunity and has accomplished all that could really be expected of any one similarly situated.

The basic principal of government lies in the home. The influence that radiates from the home circle is of permanent value, and gives the true test of American citizenship. Bishop Satterlee, the Episcopal Dean of the District of Columbia, last year in a public address, made mention of the nobility that underlies the Jewish home, the scarcity of divorces among the Jewish people, and held them up as a bright star of excellence, and a shining exemplar for his parishioners to follow. No better tribute need be asked for; and what the Bishop so glowingly and truthfully stated, can be said not only of the home life, but of the civic, that the Jew as a citizen is asked to discharge. In all the scandals whether private or public, that have for so many years confronted our public men, I know of no prominent Jew that has been involved in any of these scandals, or that has been charged or accused of grafting, or wrecking railroads or financial institutions, or robbing women or orphans, or doing any of the despicable or cowardly things that have disgraced our time and brought shame and obloquy upon many who have heretofore enjoyed confidence and public esteem; and it is in this direction that the Jew furnishes facts in the development of our country which the future

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historian must gather link by link to form a chain that can never be destroyed and that will always furnish indissoluble evidence of that high character for American citizenship, which should be the heirloom of each and every one who loves the flag and who reveres the institutions under which we are so happily living.

One of the important factors that should go far towards destroying prejudice and bringing us into the very front rank of human benefactors is the fact that we do not permit any of our suffering poor to become a public charge, or to be in want or distress; but not only in caring for our own are we prominent and distinctive, but in addition thereto, we are ever ready to assist and aid the unfortunate, of every creed and every nationality. It is part of the curriculum of our faith and of our traditions, and this tends to a higher development of the nation in which the Jew resides.

In the matter of education, it is no longer a mooted question, but one that has been demonstrated and conceded, that the children of the Jews are patrons of the public school system, and that they do not take subordinate rank but graduate at the very fore, and what is true of the public schools is quite true of the universities and colleges of our country, and it is not only those who have been born on this soil that are thus prominent, but the children of the imigrant, even those of recent years, give evidence of their matchless power for success in their new suroundings, they are coming out at the very front in every branch of public education, and where education has become part of the history of a people, they can safely be trusted as to their conception of public duty. When danger confronts the nation either from enemies without or from within, the Jew has never been found shirking, as I have abundantly shown in my book, "The American Jew as Soldier, Patriot and Citizen." Considering the number of Jews that have lived in the United States up to the time of writing the book, they had contributed a larger quota than any other faith.

Thus in every direction in the home, the temple, and the synagogue, as worshippers of their ancient faith, in public life as officials, whether elected or appointed, as financiers of trust funds, as philanthropists and humanitarians, as scientists, artists, thinkers and scholars, as journalists, authors and publicists, they have given their best efforts and best brain emanations to the highest development of the State and the United States, and can safely look back upon the past without regret and look forward to the future full of hope and confidence, feeling assured that the Jew as an American citizen will take high rank in the history of our country, and will never prove recreant to its best traditions, and vindicate by his conduct his right to American citizenship, and transmit to generations unborn his love of and for all that is humane and noble, and is ready in peace and in war, to battle for all that which is elevating and patriotic. It is this very achievement of the Jew since the

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foundation of the republic that has made countries in which tyranny and persecution still exist, tremble at the power and influence that the American Jew possesses, for I declare it here to-night, and which I emphasize with all the intensity of my nature, that Russia to-day fears more, the Jews of the United States than she does any of the European powers. It is the ascertive, indomitable and exhaustive resources of the Jew's wonderful brain and energy that the tyrant and despot always dreads. Let us therefore pursue in the future, as we have in the past, only such course of conduct as will win us the continued confidence and friendship of the conscientious, the deserving and the patriotic esteem of our fellowmen, irrespective of all faith, for it is only when we are true to ourselves that we will receive that need of recognition, that award of appreciation which the true man ever deserves.

Much has been said recently about the anti-semitism of this country, but I have failed to find it to the extent of making it a "cult." There is more danger of anti-semitism arising from our own ranks than from any that may come from those of other faiths. Our country is so broad and grand in all directions, that the sweep of free air that goes surging through the prairies and savannas, will prevent the anti-semitic influences that are the curse of European governments.

Do not force your presence on those that do not desire it, make them seek you by virtue of your intelligence, your sobriety, your good conduct and your patriotism. The Jews should be like Caesar's wife, "above suspicion," for we stand, one for all, and all for one, and while the gloom and terror and midnight torch hangs suspended over the future of many of our co-religionists, yet even out of this darkness will spring the light of a bright dawn, and with it will come a united Jewry, banded together for all that is good, and which will produce eventually, liberty of conscience for all, and equality before the law for those who hitherto have been denied it.

We seniors will soon pay the tribute due to nature. Let us have the consolation of the inspiration that is to go to the younger generation, whose future is all ablaze with possibilities and opportunities, and who is grasping these conditions must be equipped as their ancestors, with fortitude of purpose, nobility of character, determined to win, and yet be modest as a woman and virile as a soldier.

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A Memorable Trip Through Russia

By Jack Myers

On another page of this issue is given an account of the method of disbursing the great Russian Relief Fund. Here is a personal account of the undertaking from the *Jewish Chronicle* that tells more intimately the condition of affairs.

The writer was privileged to accompany through Russia the International Commission which was appointed to organise the distribution of the funds collected for the relief of the victims of the recent outrages.

It is difficult to reproduce within the limits of a newspaper article impressions gained after saturation with one topic for some weeks, and interviews with several hundreds of persons. There is one, however, with which I may well introduce my remarks. Every Jew, without exception, who interrogated on the subject, expressed the opinion that, given a tolerable amount of security for life and property, there is no country in the world where the Jew and especially the Russian Jew, has a better opportunity for the acquirement of worldly possessions than Russia itself. This expression of opinion, which came from all classes, makes all the sadder the story of desolation, murder, and destruction which was told to the Commission in the course of its journey.

Having been delayed for some days owing to the railway strike, the Commission duly arrived in St. Petersburg, where it met the Committee, presided over by Baron Horace Gunzburg, which had been formed in that city. The Baron is growing old now, wearied by many fruitless efforts on behalf of his people, and the effects of his many activities in times like these are telling upon his health. He is a charming personality, who reminds one of the late Mr. F. D. Mocatta. Personally acquainted as he is with the Tsar and his Ministers, he only escaped by a remarkable series of events, in common with other Jews, who reside in the Russian capital, from being a victim of the outrages which took place elsewhere. The story how the "pogrom" was averted has not yet been told.

A list of every Jew in St. Petersburg had been drawn up, and on November 7th marks appeared on the houses inhabited by Jews. As soon as they were erased, they reappeared. Efforts in other directions having been unsuccessful, a prominent St. Petersburg Jew, an able man, who formerly held an important post in one of the departments of the administration, at a time when men like Witte occupied minor positions, interviewed the Russian Premier and the Chief Constable, with whom he was in personal friendly relations, and informed them what had occurred and was anticipated. The Chief Constable affected to be

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ignorant of what steps he could usefully take, and asked his Jewish friend for advice. The latter accordingly wrote out the orders which he considered should be given to the soldiers and police with a view to preventing a disturbance. These orders were given word for word—a truly remarkable circumstance. Not content with this, the gentleman referred to spent two days driving round the city and satisfied himself that the orders given were being carried out to the letter, and that the police and cossacks were at their posts. Where this was not so, further communication was made with the authorities.

The pogrom did not take place, and all honour is due to the Jew whose energy, perseverance, and influence preserved his coreligionists from a terrible calamity. This is one instance was (of which several are available) of the undoubted fact that the outrages were systematically planned, and that the authorities, who knew of their proposed organisation, could have prevented them from taking place if they had so desired.

The only two outward signs of the happening of unusual events in St. Petersburg at the time of the Commission's visit were the patrolling of the streets by the cossacks and the barricading of the shops at night. But the comparatively calm atmosphere above the surface of the Russian capital is far different from the seething temperature beneath it. The news and the rumour of news at every hour, at one time of a mutiny of the soldiery, at another of a paralysing strike, at a third of a massacre of the Jews, renders everyone in St. Petersburg, as, indeed, elsewhere in Russia, as it were "on springs," fearful of what is next to occur.

It is significant that, even under the present regime, letters arriving in St. Petersburg for members of the Commission were opened by the police. These officials knew, as soon as the Commission entered the city, who they were and why they had come. To know not only that you are watched by the secret police, but that although you may eat and sleep with, and at other times carry, a revolver, you are, even in the "quiet days" of the present, at no single moment safe in regard to your person or your property, induces a feeling of alarm and insecurity which even the phlegmatic *sang froid* induced by English training and environment cannot remove. When a foreigner (by no means an alarmist), with special recommendations and under special protection, in a city not affected by the outrages, is in the position described, it can well be imagined with what nervous strain and fearful anticipations Jews are at present living in cities where thousands of families have either been murdered or plundered.

Dr. Paul Nathan had interviews with Count Witte and Prince Obolensky in St. Petersburg. The former, in emphatic terms, expressed his abhorrence of the outrages, and promised assistance to the Commission and freedom from molestation throughout their journey. He undertook that the State Bank would grant loans to some

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of the larger merchants affected by the outrages. Prince Obolensky was extremely sympathetic, but he is a man without power, although he holds the important position of President of the Holy Synod. It is quite clear that the Russian Premier is not so all-powerful as has been in some quarters imagined. His wife is a Jewess, and already pamphlets have been circulated broadcast alleging that he has been bought by the Jews and influenced by his wife. He states that if he granted complete liberty to the Jws now that his allegation would receive additional strength, and his own general position would be considerably weakened. Count has repeatedly assserted that he is by no means independent of the Tsar, who is not favorably disposed to enact laws which he would himself desire passed, when he hears of the part taken by the Jews in the revolutionary movement, the procession of red banners, etc.

The Russian Premier's view is that the Jewish question must be solved "in fragments." When it is put to him that every step in the progress of mankind has cost the shedding of blood, and that it would be far better to complete the emancipation of the Jews without delay, rather than postpone the solving of the difficulties, Witte replies that the granting of further liberties to the Jews at the present moment would cause more outrages, and this, as the head of the Government, he is not prepared to face. He does not meet the argument that by taking effective steps to prevent further disturbances and the prompt punishment of those in authority who were responsible for the disturbances, he would make an impression on the people.

Neidhardt, who, as Governor of Odessa during the outrages in that town, earned the reputation which will make his name stink in the nostrils of every Russian Jew, for generations actually rceived by the Tsar while the Commission was in St. Petersburg. The Russian Emperor embraced his blood-stained representative, thanked him for his labours, and gave him promotion. By a strange and ironic coincidence, this beast in human form resided in the same hotel as the Commissioners who had come to relieve his victims.

An intimate friend of Witte informed the writer that the Minister-president opens his telegrams personally, and reads and converses at the same time. He is terribly overburdened with work, but is by no means as exhausted as has been stated. He endeavours, but fails, to please the extreme parties on both sides by alternate favours, and the result is he is in the end supported by neither. The only strong man of the day, he does not dare to test his strength. With a Government on the one hand that lacks cohesion and decision and support, and an unorganized, spasmodic quasi-revolutionary movement on the other, the political outlook is by no means a bright one. All those best calculated accurately to anticipate what is likely to occur—and the views of diplomats, newspaper correspondents, bankers, etc., have been sought —are of opinion that a vast upheaval,

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in which every class in the community will participate and suffer, can only result from the present condition of things. Facts subsequently obtained and views elsewhere expressed, did not tend to remove, but, on the contrary, strengthened the impression that this anticipation is unfortunately only too well-founded.

The main work of the Commission in St. Petersburg was to arrange with the Committee already in existence there, for the passing through their hands of moneys allocated by the Commission after consultation with the Committee, and for the immediate granting of sufficient assistance to enable food, clothing, and shelter to be provided pending enquiries into each individual case. The St. Petersburg Committee, which consists entirely of business and professional men, had done much useful work before the arrival of the Commission, and is a capable and business-like body. The basis on which it was decided to allocate the amounts to each town was that such a sum should be granted, as, leaving the larger merchants to be assisted by loans, and widows and orphans for subsequent consideration, would enable the persons affected to earn a livelihood, reinstatement in their former positions being, of course, impossible. The completion of arrangements and the allocation of grants in conjunction with the St. Petersburg Committee occupied considerable time, and in the Russian capital, as, indeed, almost every day throughout the journey, the Commission's labours extended from early morning till past midnight.

Before the Commission left St. Petersburg a pleasant function, in the midst of sadness, took place in the form of a small private dinner, which was attended by Mr. and Mrs. Spring-Rice, Baron Gunzburg and his sons, Dr. Dillon, the Commissioners, and some members of the St. Petersburg Committee. At its conclusion, Baron Günzburg asked the company to drink with him to Mr. Spring-Rice and the country he represented, and he mentioned, with much feeling, that had it not been for the courage and hospitality of the British Consul at Kieff, his son would not now be alive. The Baron also warmly proposed the toast of the subscribers to the relief funds, referring particularly to Lord Rothschild and Mr. Jacob H. Schiff. Dr. Nathan asked those present to raise their glasses to Baron Günzburg and his family.

It is extraordinary how little the Russian capital appears outwardly to be the scene of the happening of anything untoward. The bridges where all that was mortal of de Plehve was but yesterday blown into fragments, the frozen river on which the affrighted populace took refuge and were shot down by the Cossacks during that memorable march to theWinter Palace in January, the board, stately Nevsky Prospect with the vice, fashion, traffic and bustle which *mutatis mutandis* is common to say, Unter den Linden in Berlin or Piceadilly in London, bear the same appearance as they did five years ago. The people of St. Petersburg still cross themselves, and bow and pray as they have

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done for a hundred years before the pictures and ornaments and texts and candles of the Kazan Cathedral bejewelled with its multitude of brilliant, dazzling, precious metals and stones. The Jew of the West observes the painful, fanatical, ignorant idolatry before inanimate wood and metals, which has endured throughout hundreds of years. He sees in the concrete how backward one of the great nations of Europe is in the evolution of knowledge and intelligent conceptions of life. He watches the citizens of Russia's greatest city pour out messages of thanks and praise in their edifice of brilliant splendour before idols of lifeless matter, and beholds the process of their inculcation in creeds of long ago which stifle the advancement of knowledge and progress. And he wonders as he does so whether, in the social and political upheaval which only awaits the lighted fuse to burst with terrible consequences, a development in this direction also may not take place.

But the secret meeting of Strike Committees, the guarding of the railway station by the powerful coarse, unintelligent Cossacks, and the fact that almost every Jewish family and not a few Gentile households have sent their womanhood and their children to lands more secure for life and property, are indications that the fabric of the nation has disclosed serious fissures which seem to display every tendency to widen, with the inevitable result that the structure will totter to the ground.

Much assistance was given to the Commission in St. Petersburg by the staff of the Jewish Colonisation Association, under the direction of Hart David Feinberg, the General Secretary of the "I C A" in Russia and one of the Commissioners. For two days the usual work of the Association was entirely suspended, and the services of the clerks devoted to the requirements of the Commission. Herr Feinberg's encyclopædic knowledge of Russia (he has invited several times nearly every town containing Jews) and of the condition of the Jewish population, as well as his personal acquaintance with practically every member of all the Committes with whom the Commission came into contact, rendered his services very valuable throughout.

The names of Baron David Günzburg and Herren Warschawski (a former important Government official), and Kaminka (Director of a prominent Russian Bank) occur as those members of the St. Petersburg Committee amongst many whose work has been of great assistance.

Mr. Spring-Rice arranged to see Count Lamsdorff, the Foreign Minister, with the view to obtaining special facilities for us on the journey, and Count Witte also gave a similar undertaking.

From St. Petersburg the Commission proceeded to Moscow without mishap or inconvenience other than that caused by a long journey in a slow-travelling, badly ventilated, imperfectly lit train. The great Russian industrial center has little that is impressive or remarkable in its outward

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aspect. Driving in the small, low, jolting, though rapid, droshkies along the narrow, badly-paved, very dirty streets, is not pleasant. The abundant mud of the roadway is relieved by the balloon-shaped, grotesque, coloured domes of the mosque-like churches, and the ancient Kremlin citadel with its famous bells, towers, mosques, palace, and gates, near one of which the Grand Duke Sergius's body was literally shattered to atoms, repays a visit. Moscow, however, seemed to contain little of interest or beauty that could make one forget that it is the centre for much of the revolutionary movement, and has been, and will still be, the scene of bloodshed and disorder.

The Commision arrived in Moscow at the conclusion of the Zemstvo Congress. The Congress had passed unanimously, without discussion, resolutions demanding the complete and immediate emancipation of the Jews and the punishment of the officials whose guilt in connection with the outrages had been established. The fear was expressed many times in the course of the journey that the advanced *intellectuels*, such as those who took part in the Congress, are for the most part only "talkers," and the mere passing of emphatic, vehement resolutions does not accomplish much. Certain it is that the revolutionary movement has not produced a single man of whom it could be said that he stands out among his fellows as a courageous, able leader of men.

Moscow's prosperous Jewish merchants and professional men had not experienced a pogrom. In this case judicious, liberal oiling of the official machinery in all its parts was chiefly responsible for the fact.

Over 100,000 roubles had been collected in the city as a relief fund, and the Committee were anxious to undertake the responsibility of caring for a number of the affected towns. Accordingly, the Commission arranged that they would superintend the Governments of Tchernigoff and Mohileff, as well as the majority af the small towns outside the Pale of Settlement. Herr Rechtsanwalt Gorkavy is President of the Committee. He was away at the time of the Commission's visit acompanying his family from Russia, and the Commission met him in Berlin. His place was taken by Dr. Fuchs, also a lawyer. Herr Fuch's son, aged thirteen years, was recently arrested and charged with having revolutionary literature in his possession. The parents' feelings may be imagined when this confirmed criminal arrived home in the custody of two police officers! Another member of the Committee is Herr Wissotsky, a wealthy man, head of the important tea firm of the same name, which is quite the largest in Russia, having branches in almost every town. He has a magnificent residence, palatially decorated and furnished, and it seemed sad to contemplate, as we inspected it, the possibility, and even probability, that it might any day be demolished. This has been feared on more than one occasion, and the household has been on guard the whole of the night armed in anticipation of attack. Here again the women

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and children have been sent away from Russia.

The first personal experience of revolutionary times was the fact that in Moscow, during the Commission's visit, a waiters' strike was in progress! This highly inconvenient fact necessitated meals being served in secret at irregular and lengthy intervals on the fourth floor of the hotel by porters and other nondescript servants. Domestic servants had also, in many cases, "struck." The Commision were warned not to walk the streets at night, as pedestrians were frequently being robbed and murdered. Here, again, the shops were barricaded after dusk, and the general feeling of insecurity was very great.

The foregoing lines had scarcely been written ere the news arrives that the revolution in Moscow has assumed large proportions. The comparatively trifling voluntary suspension of employment in the culinary departments of the hotels and restaurants has now extended to the paralysis of the whole city. The square facing the hotel where the Commission resided is now besieged by soldiers, accompanied by artillery. The smouldering cinders have, indeed, broken out into glaring flame. As those who were present in this unfortunate city, which now knows no rule of law or order, but three weeks ago, now amid the peaceful rejoicings of a national festival, in their own dear land, watch from afar the burning embers slowly but unhesitatingly approaching the kegs of powder which some day will explode and complete the disaster, they may, indeed, be thankful that events that are now taking place, did not then occur.

The Russian facility for the extraction of bribes and the making of exorbitant charges both for things received and articles neither ordered nor received, impressed us with its elasticity, but is by no means peculiar to the Muscovite. On one occasion one member of the Commission had diffiulty in obtaining the return of his passport from the police, who stated they must first receive instructions from St. Petersburg. A coin changed hands and, in spite of the post and telegraph strike, the instructions were received from St. Petersburg in the record period of 1½ minutes!

The Committees in Moscow and St. Petersburg, as well as all those subsequently interviewed, expressed themselves as in entire agreement with the views put forward by the Commission that emigration to the East End of London or the East Side of New York was inadvisable. It was, of course, impossible to ensure that the Committees could prevent the people leaving Russia even if they so desired, but they were all most anxious that no portion of the funds collected should be used for the purpose of assisting the exodus and were not merely acquiescent in the condition laid down by the Commission.

"Wohin?" was the text used recently by an advocate of the Territorial movement. The Russian Jew's answer to the query "wohin?" is

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"Russia itself." He may well claim that the outlets for those of his brethren who have the means and the desire to leave their country shall be increased and their settlement in other lands placed on an organized basis. On the other hand the answers of three types of Jews to whom the same question was put are interesting. Baron David Günzburg in St. Petersburg, a wealthy merchant in Kieff, whose house had been demolished and whose loss amounted to thousands of pounds, a Jewish agriculturist whose loss belongings had been completely destroyed, each replied in similar terms:

"I love this land of Russia in which I have been born and bred. I have no desire to leave it, and there is no country in the world in which I could be happier or more prosperous. But remove the sword which hangs o'er our heads and give us some security for life and property." This intense affection for the country of their birth and upbringing, in spite of the massacre and plunder of generations, speaks much for the patriotism of the Russian Jew and his value as an asset of the community, if only he is granted a modicum of liberty and immunity from murder, pillage, and persecution.

A section of Western Jews have the impression that every Russian Jew is poor, both in physique and substance, and is of the lowest class of those who are to be found in East London. The writer asserts with confidence that the physique of the Russian Jew is incomparably better than that of the Jew born in this country. His ability, both as regards manual labour and in the professions and in commerce, has secured prosperity to a large section of the population in spite of the innumerable restrictions on his enterprise. Over 100,000 Jews in Russia are agriculturists, and Jews are wellknown to be prominent in every branch of labour which requires strength and tenacity. In Odessa, for instance, the number of Jewish navvies employed in the harbour was so great that the authorities refused to permit more than 50 per cent. to work there. "The immediate outlook may be gloomy and sad," said one prominent Jew to me, "but give us liberty, and emigration will all but cease, and the Russo-Jewish question will, and must, be solved in Russia itself."

It was made clear that purely eleemosynary assistance should not be granted, as the recipients would in that case be in a similar position shortly afterwards, but the people, so far as possible, were helped, albeit to a small extent, to help themselves. In nearly all cases funds had been collected in the towns affected. Thus in Kieff, which suffered so heavily, no less than 400,000 roubles was subscribed. This, of course, materially augmented the grants made by the Commission, which in some instances were given subject to specified further sums being collected. As an assistance towards the guarantee funds which were being raised in respect of the proposed loans for the larger merchants, grants *a fond perdu* were to made to these funds.

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It may safely be stated that the organization arranged by the Commission is calculated, so far as is at all possible having regard to the many difficulties of communication, etc., to ensure that the funds will be distributed to the best advantage for the relief of the sufferers and their reinstatement in a position of self-support.

The next town visited after Moscow was Kieff, where the pogrom was of a prolonged and intense character, and where the Commission were able personally to inspect and verify the extent of the damage done, of which they had heard so much that was terrible and sad.

Jewish Chautauqua Society.

OUR FIELD SECRETARY.

It is with great pleasure that the succesful culmination of the efforts of announcement is herewith made of the the Committee to secure a competent Field Secretary for the Jewish Chautauqua Society. No more experienced and better qualified person for the peculiar duties of this office can be named than Miss Jeanette M. Goldberg of Jefferson, Texas. The oportunities which she has had in the past have developed those rare talents of organization and administration required by the obligations of such an office. This lady is known through out the lenght an dbreath of the country and the word of inspiration from her lips has aroused in many communities the latent Jewish sentiment. She is an enthusiast in the cause of Jewish Education. She will engage at once in her duties and will visit the various Chautaqua Circles and will endeavor to create new Circles where none exhist. Her message will be freely offered to all other Jewish organizations in the hope of strengthing and furthering their work. To put method, plan and order, where now there is a lack of concious purpose, is the underlying motive of the Chautauqua idea To make this effective,its various Reading and Study Courses are created. The Society will be glad to extend the good officies of the new Field Secretary, wherever feasible, to those communities who may seek the same.

Eminent men and women of the United States, realizing the valuable and the practicality of this work, have urged the creation of this office and made it posible by their free-will offerings. An appeal, in behalf ofthis cause, now being circulated, has met with encouraging responses, This appeal is signed by Mr. Jacob H. Cchiff, Dr. Henry Berkowitz, Mr. Samuel Grabfelder, Mr. Max Senior, Mr. Louis Gerstley, Rabbi Emil G. Hirsch, Mrs. Jacob H. Hect, Mr. Wm. Hackenburg, Mr. Jacob Gimble, Dr. S. Schechter and Mr. Geo. W. Ochs.

AMONG OUR READERS.

The first announcement of the new Syllabus on "American Jewish History." just issued by the Society free to those sufficiently interested to apply, has already stimulated men and women in various parts of the country to take up a consistent course of readings on this subject. As a Guide to Circles

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desirous of utilizing the Syllabus, the Program arranged by the "Rodeph Shalom Institute of Philadelphia, under the leadership of Dr. Berkowitz, is herewith given. It consists of a course of popular lectures by eminent speakers, each an authority on his them. These lectures are followed by open meetings, in which the members of the Circle participate. The papers and the discussions are those suggested in the Chautauqua Syllabus, and those who take part, follow the readings therein assigned:—

MEETINGS OF THE RODEPH SHALOM INSTITUTE ON AMERICAN JEWISH HISTORY.

JANUARY 3, 1906:
Address, "*The Jew as a Factor in the Development of the United States.*" Hon. Simon Wolf, Washington, D. C.

JANUARY 7, 1906:
Papers on—
1. *Louis De Torres and the Discovery of America.* Max E. Berkowitz.
2. *Rebecca Gratz — Rebecca Franks — A Contrast.* Miss Louise Teller.
3. *Mordecai Noah.* Miss Corinne B. Arnold.
4. *Michael Heilprin.* Julius Stern.

JANUARY 18, 1906:
Address, "*The American Jew and Religion.*" Dr. David Philipson, Cincinnati, Ohio.

JANUARY 21, 1906:
Debate, "*Resolved that Religious Exercises in the Public Schools Should be Abrogated.*" Leon Stern, affirmative; Sydney A. Farbish, negative.
America."

FEBRUARY 15, 1906:
Address, "*The American Jew in Charity.*" Dr. Lee K. Frankel, of New York.

FEBRUARY 18, 1906:
Debate, "*Resolved that the Tide of Jewish Immigration into America Should be Deflected from the Cities.*" Chester J. Teller, affirmative; Norman C. Vendig, negative.
Paper on *Judah Touro.* Miss Selma Jonas.
Reading, "*The Jewish Cemetery at Newport.*" by Longfellow, Miss Rena Wolf.
Emma Lazarus. Oscar Loeb.

MARCH 7, 1906:
Address, "*Jewish Scholarship in America,*" Prof. Richard Gottheil, of Columbia University, New York.

MARCH 11, 1906:
Debate, "*Resolved that Zionism Can be Legitimately Criticized as Unamerican.*" Affirmative, Horace Stern; negative, Dr. B. L. Singer.
Paper on *Uriah Levy.* Jerome Teller.
Memoir of the life and selections from addresses of Judah P. Benjamin, J. S. Goldbaum.

MARCH 29, 1906:
Address, "*Educational Forces of the American Jews.*" Rabbi Abram Simon, Washington, D. C.

APRIL 1, 1906:
Debate, "*Resolved that Jewish Students Should Actively Combat Sectarian Influences in Colleges.*" Affirmative, Morris Wolf; negative, Chas. E. Fox.
Paper, Miss Hortense Nathans.
Recitation, Miss Elva Stein.

APRIL 17, 1906:
Address, "*The Jew as an American Citizen.*" Louis Marshall, of New York.

APRIL 22, 1906:
Debate, "*Resolved that the Present Sunday Laws are Justifiable.*" Affirmative, Alphonse Miller; negative, Samuel W. Fernberger.
Paper on *Haym Solomon.* Milton Stein.
Readings from *Emma Lazarus.* Miss Miriam Bacharach.
(Date to be Announced)
Papers on "*The Contribution of Congregation Rodeph Shalom to American Jewish History.*"
Rodeph Shalom," Isaac Hassler.
Address, "*The History of Congregation*

Enrollments for this course during the past month indicate the widespread interest in all sections of the country in this timely theme. This will be seen from the following list: Rabbi Geo. A. Kohut, of New York; Mr. J. Klein of the Religious School of Sumter S. C.; Mrs. K. Kohler for the Council of Jewish women of Cincinnati, O.; Mr. Ben. Debovage of Portland, Ore.; Mr. H. B. Garbarsky, New York; Mr. Albert M. Friedenberg, New York; Miss Jeannette M. Goldberg, Jefferson, Texas; Rabbi Eugene Manheimer, Des Moines, Ia.; G. H. Ashworth, Univer-

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salist Church, Hightstown N. J.; Rev. D. T. Davies, Nugent Home for Baptists, Phila; Mr. Max Berlin, Phila; B. Sadler, Cario, Ill.; Joseph Gross, Esq.; Phila.; John A. Seraphin, Phila.; Maurice Brix, Phila; Harry Cohen, Phila.; Gilbert Hamberg, Phila.; Rabbi Henry Barnstein; Houston Texas.; Miss Julia Hess, St. Paul, Minn.; Philip Rubenstein, Boston, Mass.

The activities of the Wheeling, West Va. Chautauqua Circle are reported by the Secretary Miss Fannie L. Bear and show evidencc of admirable results. There are seventeen members and an average attendance of 98 per cent. The general topic of this season's meeting's is "Great Jewish Men and Women of this Era." A recent debate considered the subject "Resolved: That the Jew has done more for America, than America for the Jew." The affirmative was sustained by Harold Bear and Ira Jacobs; the negative by Joseph Jacobson and Herbert Buckman. The negative was the winner. We commend to this Circle the systematic plans of the new syllabus.

Our Historians.

A body of earnest-minded men have, during the last thirteen years been engaged in making researches into the origins and development of American Jewish History. They constitute the American Jewish Historical Society. The valuable publications of this organization from year to year, contain a vast amount of information of which the great body of the American people is ignorant. To make these and other studies accesible, is the aim of such a popular educational movement as the Chautauqua. It is therefore most gratifying to have the recognition and favorable commendation of those most active in this persuit, and who are the recognized authorities on this subject Dr. Cyrus Adler, President of the American Jewish Historical Society, writes from the Smithsonian Institution, Washington: "I have looked over with much interest the Syllabus and think that it will be extremely useful. The only suggestion that I have to make to you, is that in trying toencourage your clientelles to do original work, you should indicate the interest that they should take in local history. You might also emphasize the importance of preserving the records of societies, synagogues, cemeteries, etc., and you might also advise as a means of preparing historical papers, that researches should be made for early Jewish history in the records of local and State Historical Societies. I wish to say again that I consider your idea in every way excellent."

Mr. Max J. Kohler, Secretary of the Jewish Historical Society, to whose valuable cooperatioin in the preperation of the syllabus, the Chancellor makes grateful acknowledgement has read with very much interest and pleasure your excellent syllabus on "American Jewish History" and want to thank you most heartily for your kindness in sending me a copy. It is certainly a very valuable contribution to the 250th Anniversary in American Jewish History. The course you provided is calculcated to interest many persons."

Prof. Richard Gottheil of Columbia University, sends his "congratulates

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upon this advance in the work of the Chautaqua." The author of the syllabus desires herewith to express his regret for an unaccountable omission in the printed syllabus and asks that readers throughout the country insert in the syllabus under "Leaders of the Jewish Pulpit in America," the name of that efinent Rabbi, who for a generation exercised so prominent a leadership as the head of Temple Emanu El in New York City—of the lamented Dr. Gustave Gottheil.

THE TRAVELLING EXHIBIT

The Exhibit of Ceremonial Objects, Religious School Appliances, Pictures Lantern Slides etc., is doing good work passing from school to school throughout the country. Correspondence is solicited by the Society and these valuable objects will be placed at the disposal of responsible congregations. They are found exceedingly helpful and suggestive as a practical method of stimulating interest and conveying correct knowledge. The editor of the "Open Court," Chicago, proposes to write an article on this collection and has communicated with Society in regard to the subject.

The Rebirth of Turkey.

For many years it has been generally believed that the Turks are utterly incapable of adapting themselves to modern civilization and that they are not fit to govern themselves or others. This view, however, is directly opposed in a recent number of *La Revue*, of Paris, by M. Sabaheddine, himself a Turk, who begins his discussion by saying that "in the whole of Europe, with few exceptions, the Turks are considered refactory to all modern civilization.

"But, while the whole world has been impressed by the failure of the 1854 decree, the world has not detected the continual progress since this date in the entire social order. Since this time the administrative decay of the empire has coincided with the intellectual regeneration of a large portion of the Turkish people. And if the authors of the *Gul hané hati* failed in their immediate mission, at the same time they contributed to the preparation of a new generation, which is the leaven of the transformation of the empire.

"Why has the new generation not acted? The response to this query is simple. In the purely material manifestations of the organism of man, time is required to digest that which is absorbed, and additional time to assimilate the products of digestion. And for an organized state to take a new path it none the less demands time in which to become educated, then time to assimilate this instruction

"The great schools of Constantinople, Mulkie, Sultanish, the military school of Pancaldi, the marine school of Halki, the agricultural school of Halkali, the medical, law and civil colleges, in which modern and scientific instruction is given, and which annually turn out thousands of pupils, have first given solid elements of resistance to the reactionary spirit and have then acted as distributors of liberal ideas. Under the influence of all these generations of students, writers, and scientists, all thirsty for reform and devolopment, the Turkish tongue has been refined and purified; it has become sufficiently elastic to express the most subtle shades with remarkable precision. With this literature there will necessarily be propagated in Asia those grand ideas which have transformed Europe; vast energies are being accumulated and condensed, ready to be employed in renewing the Orient. We may then conclude that in the new Turkish society there are sufficient vital elements to raise the nation from the deep torpor in which it appears to stagnate—and the hour of the awakening is near."

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The London Protest Meeting

A PUBLIC meeting of protest against the outrages on Jews in Russia was held on Monday evening January 8, in London. It was organized by a sub-committee appointed by the Conjoint Committee of the Board of Deputies and the Anglo-Jewish Association. The building was filled in every part with an audience which included many distinguished men and women.

All the resolutions were proposed and seconded by non-Jews, representative men in different public positions. The only Jewish speaker, with the exception of the chairman, was Mr. C. Stettauer, who made a brief statement on what he had seen during his recent visit to Russia as English commissioner of the Russo-Jewish Committee.

Lord Rothschild

Lord Rothschild, who was received with loud cheers, said: "We have received a very large number of letters from sympathizers with our cause, from noblemen and gentlemen who are unable to be present here this evening. I only propose to read a very few of them to you. His Grace the Archbishop of Canterbury writes:

'I have already explained to your committee and to yourself the circumstances which render it impossible for me to attend your meeting on Monday next; but, although I cannot be there, you will, I hope, allow me through the channel of this letter, to express my profound and eager sympathy with the object you have in view. That object, as I understand, is to give voice to the feeling of horror and distress which all, without distinction of race or creed, must feel in regard to the recent outrages upon members of the Jewish race, which formed so terrible a feature in the earlier stages of the Russian troubles.

'I have already, as you will remember, corresponded publicly on the subject, both with yourself and with the authorities of the Christian Church in Russia—and it is specially as an officer and representative of the Christian Church in England that I now write. It is not easy for us to judge as to the degree to which religious animosity formed an element in the barbarities which were perpetrated by excited mobs; but I fear it is impossible to suppose it to have been wholly absent; and, if that be so, it is the obvious duty of representative Christian leaders in every land to express the abhorrence and detestation with which we should regard any recrudescence of a spirit which, to the shame and humiliation of the Christian Church, was occasionally exhibited both in England and on the Continent in centuries long past.

The sympathy which England feels for those members of the Jewish race who have recently suffered so terribly is wide and deep, and it is of the very essence of our Christianity to express it by word and act. We cannot forget that many thousands of your co-religionists share with us in England and her Colonies the duties, the responsibilities, the privileges of citizenship. They have shown that, when the necessity arises, they are ready to lay down their lives for their adopted country. But, wholly apart from this, we desire as Christians to tell you how intensely we feel for and with those upon whom misery and bereavement have fallen, and how cordially we join our prayers with yours that the Shepherd of Israel may comfort the hearts of those who are passing these deep afflictions"

"We have received to-day a telegram from the Duke of Devonshire, who asks me to express to you his deep

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sympathy with those who have suffered. There is also a letter from Sir H. Campbell-Bannerman:

'I am glad to hear of the great meeting that is to be held for the purpose of expressing sympathy with the Jews in Russia, and horror at the cruelties that have been inflicted upon so many of them. I am sure that the kindly feelings of the people of this country have been deeply moved by the heart-rending accounts we have received.'

"Mr. Balfour wrote to me:

'*My Dear Rothschild*,— I cannot be present at the meeting on the 8th, but I may be permitted to send, through you, a word of sympathy for the Jewish victims of law and lawlessness in Russia.

'The treatment of their Jewish citizens by European nations, from medieval times onwards, is certainly the darkest blot on the history of Christendom; and I earnestly trust that the outcome of this appalling Russian tragedy may be to make security, liberty and equal rights, the inalienable birthright of every Russian Jew.'

"Mr. Chamberlain writes:

'I have your letter of Jan. 1. I should have thought it hardly necessary that I should again express my deepest sympathy with the Jewish people in their present trials, and my horror at the outrages which have been perpetrated upon them in connection with the disturbances in Russia. They are an indelible disgrace upon our Christian civilization, and I feel sure that the Government will be supported by the people of this country in any representations that can properly be made to the Government of Russia, and which may assist in any way to prevent a repetition of them.'

"It may appear strange to some of you at first sight that this large and influential meeting should have been called together at a time when the thoughts of most Englishmen are occupied with the dissolution and with the election of members of Parliament which will shortly take place, and also that this meeting was called some time after those tragic events filled every thinking person with horror. The reason of our deferring the calling together of this meeting was first of all that we were well aware that it was not necessary for us to call a public meeting together in order to ensure the funds necessary to alleviate the misery and suffering occasioned by those ill-deeds. The response to our appeal has been most generous, and has enabled us to do some little amount of good, but we were desirous before calling the meeting, that Mr. Stettauer who so courageously volunteered to go to Russia should return to this country and be able, if possible, to tell us of the origin of these troubles and to explain also the feelings and wishes of the Jewish inhabitants of Russia.

"Now, ladies and gentlemen, it is difficult at any time to accurately estimate or form an accurate opinion of the political situation in a foreign country, and even now with all the advantages of civilization, daily newspapers, telegrams and telephones, it is perhaps more perplexing than ever. If it is difficult of any foreign country, it is particularly difficult about Russia. I will not allude now to the Jewish aspect of the question, I am alluding to the political situation in Russia. I think it is almost impossible for us to judge accurately whether an unsuccessful war, or bad trade and famine in parts of Russia, or whether continued years of autocratic government and despotism were responsible for it, but the fact remains that for some time past, for more than a year, there have been upheavals and unrest in that great Empire. The Czar was conscious of this, and he made up his mind of his own will that he would seek a remedy in granting the consti-

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tution and promising reforms. It does not come under our province to discuss to-night whether that constitution or the promised reforms are adequate and likely to meet the wishes of the people. One thing is certain, and that is that the granting of that constitution and promise of reforms was eminently distasteful, I will not say to all, but to the large majority of those who surround the Czar, and they were determined to show him, if they could, that that promised constitution and the reforms were not wanted or wished for by the large majority of the Russian people.

"It was easy for them, very easy for them to do this. They had a Machiavellian policy, they had working with them all the agents, some thousands, some hundreds of thousands, who lived and thrived on the misery they had caused to others, and they determined to, or thought that they would, cause the Czar to withdraw from his promise by causing the Russian people to rise against the Jewish population who, they said, were the instigators of the desire for a constitution and the wish for reforms. That my argument is correct is established by the fact that in 300 towns and villages, on the same day and at the same hour, these massacres and all the horrors accompanying them took place. Now, if the Jewish population had been answerable for the desire of a constitution and reforms, rest and peace would have followed the granting of them, instead of which the Government has since been compelled to use force to suppress the ebullitions of feeling which have taken place. I think that nothing could be more absurd than to suppose that the Jewish inhabitants of Russia were the prime agents of wishing for reforms or bringing about the revolution.

"Compared with the number of the other subjects of the Czar, they are insignificant. It is quite true that some millions of Jews live there, but they live for the greater part in a small area of Russia. They are confined within the Pale, forced to serve in the army, but could never become officers; only a small number of their children are allowed to go to the public schools and fewer to the universities, and can it be believed that the few Jewish children at the universities can influence all those who have the advantage of a better education, with revolutionary ideas and the desire for freedom and liberty which the intellectuals possess in Russia? Ladies and gentlemen, I don't think the Czar's Government wanted these outrages. They had concluded peace after a disastrous war, and they wanted quiet and prosperity to restore their country. I am certain that we cannot tax the Czar with the outrages. The Czar was the instigator of the Hague Conference and is desirous of settling everything by arbitration, but we can say that these horrors have taken place and the authors of them have not been punished."

The Bishop of Ripon

The Bishop of Ripon said: "Lord Rothschild, my lords, ladies and gentlemen, I am entrusted with the honorable task of moving the first resolution, and it is to this effect:

"That this representative meeting proclaims its sense of deep indignation and horror at the organized massacres and outrages recently perpetrated upon the Jews in Russia, which in the opinion of all Englishmen, without distinction of creed or party, are an offense to civilization and a disgrace to humanity, and this meeting desires to express its keen sympathy with the survivors of the outrages and with the families of the victims.

"You have had, I think, papers circulated in the room which give some particulars concerning the character of the outrages which we deplore in this resolution, and you will, I think,

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agree with me when I say we are indebted to those who distributed this paper for a very calm and temperate statement of the condition of affairs. It would have been very easy, remembering what we read in the papers, to have produced a sensational statement of facts, but the paper which has been circulated, if it errs at all, errs by almost the cold reticence with which it deals with the subject. But it is for that reason that I think we accept it all the more gratefully, and we are conscious also that in stating its case in this temperate and moderate way it enables us to realize, perhaps more impressively, the real character of the outrages which have been committed. It is one of the difficulties which arises in cases of this kind that when you deal with large numbers, when outrages are committed on a large scale, our intellects and our imaginations are somewhat benumbed.

"I suppose everyone of us feels that pathos and sympathy is much more quickly excited by small and individual cases brought under our notice than by wholesale descriptions of horror. The man who hesitates to cut down the daisy suggests to us the attitude of sympathy which is always evoked when some small and beautiful thing is exposed to destruction, but when you have large numbers, when you are asked to extend your thought and your imagination over a large area, when you are told that in the investigation of the committee which was sent out only 27 towns were subjected to their investigation, but that even in those 27 towns as many as 758 victims were killed during the outrages and something over 3,000 wounded, one naturally begins to allow one's imagination, or rather one's arithmetical powers of calculation, to take rein and we begin to realize upon what a large scale these outrages and massacres must have taken place if you had adequate and complete returns from all the hundred and one places which were the scenes of these outrages.

"If I am right, the proportion would work out to very large figures indeed, and when we remember that the story of the massacre of St. Bartholomew leaves, as it were, its mark of horror right through the ages we may surely say that if the true story of these outrages in Russia could be written you would have a tragic tale which would impress itself upon history and appeal to the imagination and indignation of all after generations. But my lords, ladies and gentlemen, I take it we are not here to have our feelings stirred either by descriptions of horror or anything which approaches to a sensational account of what has taken place. I take it that our task today is a much more important one that to go back upon the past and to harrow anyone's feelings by telling what has taken place. Let the dead past bury its dead, but let those who stand and watch its burial take heed to themselves that there be no recurrence of these scenes in the future.

"Now, my lord, when I said that the condition of the Jews in Russia must be regarded as a precarious one at the present moment, I did not speak without book. In the first place I call the position of any people precarious, when the laws which are in force are of such a character which betray a distinct animosity against that people. And I say that a people are in a position which is precarious and unsafe, when those laws are of such a character that their very ambiguity puts a weapon of tyranny in the hands of unscrupulous governors. I say that any people exposed to the operation of those laws, and at the same time living in the midst of a population seething with political and religious excitement, must, from the nature of the case, hold their lives in their hands, and hold their homes and hopes under

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conditions which surely must be described as precarious. I will, if you will allow me, make good those points.

"There are three things in which men surely might claim to have the sense of protection and safety—their bodily health, that is one; their religious privileges and freedom, that is another; that right which surely belongs to all parental habits and parental affection, of giving the best opportunities to the children they have brought into the world. How much lies in the power of a Governor, for instance, we find when he has the power to say that although Jewish skilled artisans may contribute to the upkeep of the hospital, it is in the power of a Mayor to say that no Jew shall be admitted to receive the benefits of the hospital, nor call for that intervention, that protection of physical life which is surely the prerogative of those who subscribe for the purpose. Again I find that although religious freedom surely is what we may rightly claim, the religious freedom of the Jew is restricted in Russia. He may worship only in the building and in the synagogue in certain places, and when 20 Jews are found meeting together for prayer in a forest the question is raised before the representatives of the law that these men must have been guilty of breaking the law which says they must not worship except in the synagogue or the fitting building, and it is soberly argued that perchance a forest might be described as a building. That is what I call the nemesis of those who apply laws without any sense of humor, and with the rigid application of the letter which shows an indifference to the spirit or the meaning.

"I will only give one illustratino of that. The Jew within the Pale is allowed to live in the town or townlet, which I should imagine means a small town; but they are not allowed to live in the village. This distinction between a townlet and a village is the opportunity of tyranny; for it is open to a Governor to interpret that law to mean that such and such a place hitherto regarded as a townlet, perhaps even stated in some Imperial edict to be a townlet, is for the purposes of the present not to be regarded as other than a village. Consequently, in one moment, by a stroke of the pen, by forcing an ambiguity into the meaning of the word townlet there is an act of oppression done.

"To live under such laws, wher ambiguities of this kind lend themselves to the exercise of tyranny is, I say, to put a temptation in the way of an unscrupulous governor, and to make possible that class of tyranny which is the most irritating, the most exasperating, and I venture to say in some sense the most dangerous form of tyranny which can be tolerated. And remember these laws exist, and are operative at a time when the whole of Russia seems to be seething with excitement. Your chairman has told you how easy it was for those who wished to endeavor to involve the Jews to draw a brief to that effect, and certainly it is true that when political excitement and anarchical views are spred abroad it is the easiest thing in the world for those who have in their hands a law directed against the Jews and ambiguous in its character to fasten in a moment the blame upon those who all the while are absolutely innocent, whilst at such a time a single movement, a single mistake, the stupidity perhaps of one Jew or the stupidity of a Christian, or the misapprehension, or worse still, that which has been responsible for the gravest cruelties in the world, the timidity and fear of some ruler who is not able strongly to govern his own people, may lead to panic-stricken action. For these litle things often become the means of provoking a sudden outburst. Then mobs become mad, and then follow the outrages we all deplore.

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"And then they talk to you about the dignity of Russia! I recall to mind how the greatest statesman of his day spoke on the floor of the House of Commons and denounced that otiose dignity which never knew how to retrace its steps. My lord, there is a dignity, or a sense of dignity, which belongs very well to megelomania, but not to magnanimity. When good sense, mercy and self-interest are pointing in one direction, and when petty and obstinate pride alone points in the opposite direction, then I know which way that dignity will go. It is never undignified to follow right; the magnanimous will follow the way of reason, the way of mercy, which from the nature of the way of the case is the way of self-interest. I cannot and I will not believe that the magnanimous hearts in Russia—and there are such--will refuse this appeal, for in the day when the massacres and the scenes of blood, which we all deplore, are rampant in the city, there the noble-hearted women belonging to the imperial family are to be found attending the sick and wounded in the hospitals.

"I say it is impossible for us to believe that hearts moved with such womanly tenderness, hearts of men moved to raise strong hands and protect the Jew in this quarter or in that, are not with us in purpose and intent of this meeting. They will not allow the mere quibble and red tape of international etiquette to interfere with that comity of nations which is based far more upon the acceptance of noble ideals than upon the letter of treaties, compacts and parliaments. May I ask one question before I close? I ask what is the race upon whose behalf we make this appeal? Races are always interesting in themselves. They come to us from the great past, and they bear their gifts in their hands; and as we look at them we feel the homage which arises from our consciousness of what they have done in days gone by. And what is the race for whom we plead to-day?

"My lord, it is the weakest of races. Other races can dwell within the frontier which nature and men have drawn out for them. The mountains can repel their foes or the sea can defy the invader, or the sanctity of some treaty will, as it were, arrest the footsteps of the foe on the very threshold of the frontier. Within that frontier they can organize themselves for defence. Within that frontier as they organize they can stir the spirit of patriotism, and every nation knows that they cannot be touched or invaded with impunity. But the Jews have no frontier. They are an exiled people, cast by Providence upon the hospitality of every shore, and therefore entitled to that shelter and protection which it is the honor and glory of the strong to give always to the weak. But, my lord, if they are the weakest of peoples, they are also in a sense the strongest. They do not come to us with bated breath and humbleness. They do not come unadorned by the picturesque and royal story of their past.

"They do not come to us claiming simply because they are weak that we would of our pity protect them. They come to us as those who have conferred the richest and the choicest gifts which Europe and civilized Christianity has to be grateful for.

"They come to us and they say: 'We have given you your moral strength and we have given you your religious faith, and while we have ben strong and loyal to our own, we can realize that in the faith which you received from us there is enshrined the very spirit which will make it a welcome thing to you to extend your protecting hand to us.' My lord, I throw away such appeals as these. Neither because the Jew is weak nor because he is strong, nor because his past is

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adorned with the picturesque and royal romance, not on these grounds at all do I make the appeal. I come on a wider ground than that. While I study the evolution of history, the story of the various races and their contributory value to the help and welfare of mankind, is full of interest, but I set these aside when I come to questions of moral conduct, when I come to those principles on which I should act, I put away the thought of those picturesque pasts, and I look at man, not because he is a Greek or a Roman, an Englishman or a Jew. Because he is a man I look upon him, and in him I see the cause of humanity, and by the laws of humanity I judge him. I stand then for simple justice and mercy, knowing that justice and mercy are impartial and indifferent to the chronicle of the past.

"I ask therefore only concerning the duties of the present. We urge that plain and broad principle which we have accepted of the equality of man and his claim to equal rights all the world over. We realize that the progress of civilization is due to the maintenance of high ideals, and that it is not of necessity tied in the hands of any one race, for it is open to every race to accept and live by those ideals. That is the principle which has come to us from the Jew, who has taught there was neither Jew or Greek, neither for bond nor free, in the eye of the great principle of the divine fatherhood and the human brotherhood of mankind. We stand not on the romantic story of the past, but on the simple abiding principle which, above all others, needs to be brought to the front to-day, for I fear lest a recrudescent Chauvinism may bring about a worship of races which too often means a disdain of our brother man, and the enactment of laws which might tend to lower that great flag which surely made our own empire great, when we opened our doors freely, and we asked no man his nationality and allowed that every man admitted to the hospitality of our shores had a right to claim the protection af our laws. It is on that principle, I say, we make our appeal to-day, for what we desire is that not in our own country alone, but all the world over, that great principle shall be recognized that when a human being is allowed to set foot upon our soil he is entitled to the protection of the laws, and to a position of civic equality and freedom in his going out and coming in amongst us."

Sir Edward Clark

Sir Edward Clark, K.C., said: "I will very briefly avail myself of the privilege with which I am honored to-day in seconding the resolution that has been so very finely proposed. The Bishop has spoken, and spoken worthily, on behalf of that church of which he is himself a distinguished ornament, and in exposition of the religious sentiments which lie very close to the movement in which we are engaged to-day. As this is a representative meeting, let me say a word for the resolution on behalf of the politicians, who join as cordially as churchmen in the appeal which is being made. To my unworthy self is given the honor of speaking for politicians, but you have heard the letters read, which show that I am justified in saying that although at this meeting we politicians of this country are busily engaged in exaggerating our differences and trying to make it appear that men of opposite parties cannot agree upon anything, yet there is one thing upon which all men engaged in public life in this country unhesitatingly join, and that is in the protest which is made from this platform to-day. I believe there is no politician, no prominent politician, who would not gladly change places with me and have the opportunity, in however few

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words, of seconding the resolution so proposed.

"My lord, as the Bishop of Ripon said, we are not wanting to dwell upon the horror of what has taken place in Russia. We do not yet know the full tale of these horrors. We do not yet know the full tale of the murders and outrages that have been committed. We do not know the full extent of the desolation, of poverty, the destruction of home, and all the happiness that home means, that has fallen upon hundreds of thousands of the quietest, the most charitable, the most industrious, the most law-abiding among the people of Russia. But we do want to see, if we can, what the cause of this trouble has been. It has not been associated with the revolutionary spirit in Russia. So far as I can see, the revolutionary movement in Russia has been a movement asserting for the people in that country privileges which the leaders of the revolution would gladly share with their Jewish fellow countrymen. It is not from them; it is not from that side that the mischief has come. Nor is it merely—and this is the graver part of the matter—that at a time of great public excitement and difficulty, the reckless violence of the lower orders of the people, the covetousness of the people, themselves very poor, the credulous fanaticism of a certain section of the populace, it is not from them that the mischief has really come.

"It has come in a great measure as the fault of the authorities of Russia. I do not say, I do not believe, that there is any complicity in this on the part of the Czar. I believe myself that the Czar is a man of high and kindly nature and generously disposed towards his people, but we must remember that the government—and it would be cruel at this moment, considering the position of the government in Russia, if one were to attach too great responsibility to the Czar and those about him—but the government of Russia is a loose, an ineffective despotism, and it is probable that the Czar of Russia himself knows almost less of the condition of his people and of the miseries that have fallen upon the Jews than any well-informed person in this hall at the present time knows. But if it be not, and I think it is not, the fault of the Czar, there can be no doubt whatever that this mischief has been caused by a system of law which began really with the May Laws of 1882, which were increased most seriously in the year 1890, and has caused the feeling to exist among the whole governing classes in Russia that the Jews were the enemies of the State, that they were to be limited and controlled in every way and prevented from sharing the privileges which the people of Russia had, and it is that spirit going through the whole administration of the Russian Empire which, I believe, is responsible for the miseries that have fallen upon the Jews so recently."

Mr. C. Stettauer, who was very cordially received, made the following statement:

Mr. Carl Stettauer

No doubt you are all familiar with the general nature of the outrages committed in Russia during the first week of November, but I do not think you can possibly realize the mental depression of the people who are denied the most fundamental right of every citizen of a civilized country—the protection of the law; and I cannot, I think, bring this sense of insecurity home to you better than by telling you a few—a very few—of our personal experiences. On our arrival at Kieff, for example, I went immediately to the British consul and presented my letters of introduction. He told me that he would, of course, be very pleased to give us any protection he could, but in order that I might the

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better understand what exactly his protection at that troubled time might amount to, he showed me the marks of fourteen bullets in his private office, one of which would have killed him if he had been sitting in his usual seat at the time.

"In the same town, on the day of our departure, we—the consul and our party—were lunching together to save time. Whilst we were sitting at the table, the consul's secretary, who was with him, was suddenly called away, and excused his departure by remarking that his "parents seemed to be afraid that further troubles might break out." He came back within twenty minutes, and upon my asking him what had happened, he replied, "Oh, nothing;" but upon my pressing him, and saying that, after all, he would not have been called away without some reason, he gave us an account of what had just taken place.

"The police, who in the first instance assisted the mob in all their excesses, had later on, it seems, to go round with the Jews and help them to find their stolen property. A certain Jew had been told that some of his goods were in a cafe next door to the secretary's house, and the owner had gone accordingly with two policemen to look for them. "On entering the cafe," briefly concluded our informant, "the waiters fell upon the Jew and killed him, and the two policemen walked away. That's all."

"The consul, on hearing this, remarked: ".A similar incident occurred at the back of my house this morning. A dead Jew was thrown ove rthe wall. I did not mention it, as I did not wish to make you apprehensive."

"That same afternoon forty men women and children were killed in the streets of Kieff.

".At one of the places we visited after the riots, Rasdelmaja, the station master not only incited the workmen at the station against the Jews, but actually stopped a train for one hour, instead of ten minutes, the usual delay, while the mob dragged out all the Jewish passengers fro mthe carriages, of whom they killed eight.

This station master was still holding his office when we left Russia.

You all know of the many Jews—men, women and children—who were killed in Odessa, but you may not be aware of the fact that nearly 1,000 children have been deprived of one or both parents, and twenty-six children are now blind or deaf in consequence of blows on the head.

"I have told you these few incidents to enable you to realize a little better what life in these disturbed Russian towns and villages was in the dark days of the massacres, and what the state of mind of the terror-stricken Jews now is, in their trembling apprehensiveness and dread, that at any moment these cruel scenes may be reenacted.

"To realize it in anything like its intensity you must visit the districts, as we visited them, and listen daily, as we listened, to the narrativs of eye-witnesses. The few incidents I have mentioned are by no means the worst, for the worst would hardly bear repetition here, but I am sure they, and the printed statement which you have in your hands, are enough to awaken your profound indignation, and claim for the sufferers your deepest sympathy.

The Archbishop of Westminster

The Archbishop of Westminster said: "I suppose that all concerned in convening a meeting of this nature, all who take part in it, and especially those who speak are conscious that they lay themselves open to a very easy and facile criticism namely, that they may be interfering in matters which do not concern them, or at any rate that they are entering upon the province of a friendly nation.

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Those who in by-gone years convened meetings of this kind knew full well the criticism to which they would be exposed, and they faced that criticism even when it might have been more fairly directed against them than it can be against us. 24 years ago Cardinal Manning spoke on such an occasion as this, and in the face of such criticism. He did not hesitate to arraign the Russian Government as to the atrocities then committed. I am glad to say that I feel under no such obligation to-day, and I rejoice, therefore, that those who have prepared the resolution, which I have the honor to propose, begin by stating "that this meeting expresses the hope that the internal troubles from which the Russian Empire is at present suffering may be speedily terminated."

"We sympathize, all of us, with Russia, it has gone through a terrible time, and is now passing through a period of social and political crisis, perhaps such as she has never seen before. But it is precisely for that very reason, on account of this terrible turmoil, that we fear the voice of the oppressed may not be heard, or, at any rate, not penetrate to the highest authorities, and it is on this account, while recognizing these difficulties, that we desire to raise our voices, with the voices of the oppressed, so that the sound, if not heard in Russia itself, may be carried all over the world. It must not be thought that a meeting of this nature shows in any sense a want of consideration for that nation with which we have friendly relations, but we want to strengthen those in Russia who feel as we do, and to give courage to their efforts so that in the midst of internal difficulties they may be able to give some hope to those suffering from the terrible oppression already described to you and of which you have read.

"That this meeting expresses the hope that the internal troubles from which the Russian Empire is at present suffering may be speedily terminated, and that all Russian Jews may have equal rights with their Christian fellow-citizens, as this is the only effective means of preventing a recurrence of anti-Jewish atrocities.

Viscount Milner

Viscount Milner, in seconding the resolution, said: "I conceive that there is no difference of opinion in this meeting or indeed in this country with regard to the resolution which has been proposed. The only objection which I can conceive of anyone taking to it is the objection which has been referred to by several previous speakers, that in the fellowship of European nations it is not desirable for the people of one country to give advice to the people of another about their internal affairs, and it may be said that we in England are a little prone to preach to our neighbors, and that we have sometimes tenderer advice in cases where our own record was none too clean, and certainly I think we should before we take so grave a step, at least be very sure of our grounds, sure that there can be no mistake about the facts, and that our own conduct in similar cases has been such as to give our protest the greatest possible moral weight. I think all these conditions exist in an exceptional degree in the present case. Whatever conceivable allowance may be made for exaggeration there is no doubt that recurrent outbursts of savagery against the unfortunate Jews in Russia constitute an enormous scandal to civilization, against which all civilized, and especially all Christian peoples, have a right to raise their voices, because in a certain sense they disgrace and injure us all.

"There can be no doubt either that these outrages are only the acute phases of a chronic malady—the denial to the Jews of the ordinary rights of

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citizenship, a policy which brands them at all times as an inferior race, and which compels them, even if they have wholly different desires, to regard the State as a tyrant and oppressor, and when we, as British citizens, declare our conviction that the only remedy for this awful state of affairs is complete equality of status, we only preach what we ourselves have been the first to practice and have practised with magnificent results. We know by experience how untrue is the argument that the Jews are necessarily anti-national, that they always remain a race apart, refusing to identify themselves with the interests or to acquire the national spirit of the peoples among whom they live. Only give them the chance and experience proves that they are as capable, not only of the highest progress but of a most genuine patriotism as any other people in the world. We know them here, good British citizens, not confined as they are in Russia of a necessity to certain occupations but taking an active part in every department of national life, differing as their neighbors did on political and social questions, but all equally devoted to their country, and if possible, more public-spirited, charitable and patriotic than the average of their fellow countrymen.

"What is mainly responsible for this happy state of things. It is the concession to the Jews of complete equality of political and civil rights. I know it may be said that the adoption of this principle was made in this conditions, and that its signal success where the Jews are in an infinitesimal proportion to the population and where they were at the time of emancipation already in an advanced stage of civilization, is no proof of what might happen in Russia with its six million Jewish subjects, many of them, it is alleged, and it would be no wonder seeing how they are treated, of a degraded type. Now, there may be something in that contention but I do not base my case only on what has happened in England. I might point to the experience of other civilized nations, which have followed what I may call British principles in their duty to the Jews with equal or almost equally good results, but I prefer to confine myself to what I know more intimately. I am thinking of a British colony, from which I have myself recently come, where the admission of the Jews to the full rights of their citizenship has lately been going on at a tremendous pace, and that under conditions not, as here, the most favorable but the most unfavorable.

"The Jews of Russia are no strangers and no newcomers; they are among the oldest inhabitants of the country. Although many of them may now be turning away, and probably it was a good thing that many should be turning away to other lands, we must never forget a vast number must always remain where they are, and it is impossible to contemplate their remaining under conditions of permanent legal inferiority with all the degrading and sometimes awful consequences such condition involves. It is intolerable in the interest of Russia itself, and if we as British citizens advocate, as the final remedy, the complete equality of political and civil rights for the Jews, we do it surely in no spirit of ill will to the Russians. Whatever antagonism there has been in the past, whatever difficulties there may be in the future, I am convinced that the dominant feeling in the minds of English people to-day is sympathy for the Russian people in the terrible experiences they are passing through, and hope that this great crisis will result in the establishment of a happier and a stabler order of things. We are convinced that justice, tardy, but complete, to the vast Jewish population in Russia is essential to any sound constitution, and that those who advocate

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it are fighting not only for the rescue of the Jews, but for the regeneration of Russia.

"Whatever Government may be returned, whether it be His Majesty's present Government or whether in a few days another may come, whether it be the present Prime Minister and Foreign Secretary, or it be another Prime Minister and Lord Lansdowne, I believe there would be as much sympathy as from the present representatives. Therefore I think it augurs well for the future that this meeting has been held, and I believe that you and the country will unanimously respond to call on His Majesty's Government that they shall do something in a wise and in a brotherly way at the proper time. I believe that the feelings of the Anglo-Saxon race and all the other peoples of Europe and the world cannot but be filled, and find a sympathetic response among the people of Russia. I cannot at this late hour go on to say what I should have liked to have said with reference to the general question, but I think I shall be consulting your feelings when I merely say that with the greatest and most heartfelt sympathy I responded to the invitation to come here this evening, and in these few words to second the resolution."

Government by the People

By Frank Bailey

We are all foreigners differing only in degree. Four or five generations back, when these shores were most inhospitable, when the Immigration Commissioner was a big Indian Chief, assisted by his tribe, and Ellis Island was a place chiefly famous for its private exhibitions of tomahawked and roasted foreigners, my ancestors, yielding to that historic and general religious persecution for which we all should really be grateful, for without it America would not have had its best citizens, came to these shores. Possession for a few hundred years gives to their descendants certain vested rights but no claim which should cause them to deny to the foreign applicant of good health the right of entrance. But to those who have builded this haven, this refuge, this great structure of equality for all in the eye of the law, you owe a debt which you can hardly pay. Here have come from every clime the best of nearly every nation. Men who were the smartest, of the keenest intellect and with the greatest independence, for they knew enough to emigrate. The best of the world has been gathered here within our boundaries. It is much easier to build a nation out of those who have fled from Odessa rather than to attempt to recreate a nation from those who did not have the gumption to leave. I prefer the live Jew in Brownsville to the dead one in Russia.

While you have left countries where injustice is the rule and not the exception, countries where religious persecution, that black hand of hate, has

*Address delivered by Mr. Frank Bailey of Brooklyn, vice-president of the Title Guarantee & Trust Company, at the annual meeting of the Hebrew Educational Society, on Tuesday evening, January 16.

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been your curse during centuries, for a country where any God may be worshipped in any way without fear of malice or interference; you have not come to a country of perfect laws, nor to a country where laws are perfectly administered, but you have come to a country where, if its laws continue imperfect or should retrograde in their beneficial tendency, you in common with other citizens must share the blame. You are the makers of the laws of this country. The laws are not the makers of you. You have come to the greatest nation in the world which has ever recognized that the source of government is the governed. After only five years of residence under the most easy of conditions, you are given the right to become a member of this nation and to vote. Your vote counts as much as the vote of the man whose ancestors came here four hundred years ago. You are given the right to help choose your ruler, and law makers,—a privilege accorded in but few nations of the world.

You have come from a land where you were ruled to a land where you are the rulers, from a land where laws were made against you to a country where your own laws are made by your own representatives; you are intrusted too with the opportunity to help in the solution of the problems of government confronting the nation now your home. You will be called to account for this trust and the manner in which you fulfill these obligations by the people of this land.

You will be compelled to prove to the nations of the world that Jews as well as Anglo-Saxons are capable of self-government. You owe to this nation that you, its younger children, should help your foster parent, and it is through this Society you can learn your way. Here in this building you can learn how the nation was founded, how it grew, how it first achieved its independence under the leadership of George Washington, who declined to be its king.. You can learn of the Declaration of Independence, penned by that great Apostle of the common people, Thomas Jefferson. In that Epic of Liberty, you can read the slogan of the nation, "All men are created equal." You can learn of the dark days of the nation, when equality of all before the law was by force of arms established as the law of every State in the Union. You can learn of the leader of that contest, Abraham Lincoln, a gaunt Westerner with a Hebrew surname, whose charity knew no bounds, whose heart was forever with the oppressed, for he was nurtured in poverty, but through merit achieved the highest position among the rulers of the world. You can learn of Theodore Roosevelt, the Apostle of the square deal, owned by no factions, the President of all the people, an honest man. Study and learn that you may help, for this country is now confronted with many problems and two of the most important await solution, the relation of your government to railroads and other corporations and the improvement of the government of the great cities.

Will you prepare yourself that you may help solve these problems? Will you read on both sides of the question,

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"Shall the government control the railroads of the land?" Are you now ready to vote for a member of Congress who is for government control of the railroads, or against government control? Have you tried to learn which is better for you? Which is better for the nation? Will you vote this Fall for your member of Congress because he happens to be a Democrat or Republican, or, because he will vote for the kind of laws you wish? You are indeed unworthy of citizenship in this nation, and unfair to those who have maintained this government for you if you vote for a member of Congress before you are satisfied whether he stands for the best for the nation, or stands for himself. Will you not for one or two days each year give your time and best abilities to finding out who should be Senator, who Assemblyman, and make laws for you and for us? Your power in the council halls of the nation will not be felt unless you send your best men to its chambers. I would that the Jewish people would through their representatives show to the nation as a whole that they offer their most distinguished for the nation's work.

As inhabitants of this city, you have voted recently for Mayor and other officers of the City and Borough. You made your votes felt, for you are many. Did each man vote for what he believed best for the City, that which he thought most excellent for all? If you did not, you failed in your duty and are not worthy of being your own rulers, for this is a government by the people, for the people. It is shaped by public opinion. You are public opinion when you think and act conscientiously and intelligently and only after deliberation. Your duty is clear, and you can be the most valued citizen if you bring to your duty as citizens of this nation, state and city, that rare business acumen which seems to have been your heritage for centuries, and choose your rulers and lawmakers as well as you choose your business chiefs.

You cannot find your way and learn your duty in the conversations of the street corners, or amid the strife of business, but by reading the press of both parties, through lectures given by this society, and from books in the public library you will learn to be good citizens and learn to rule.

Your position in this land is that of a stockholder in three corporations—the National Corporation, with Theodore Roosevelt at its head; in the State Corporation, and in the City Corporation. This share in the nation you have inherited from the people who have gone before, who have fought and died for equality to all. What an inheritance it is! Better such an inheritance than wealth; better the right to live and vote than the necessity of death or immigration.

You cannot be opposed to the Government, for it is not opposed to you. It is you. If a member of the city government steals, he steals from you. If the government is extravagant and wasteful and corrupt, you pay. If the expenses of government should be doubled, rents would be increased fifty per cent. You would be the loser. If you were a stockholder in the State bank, would you work for it? Would you let a man borrow there who could not pay? No; you would complain at once, for you know the loss would partly be your loss. So in city government, if a plot of land is sold to the city for a school site at twice its worth, if a contractor receive twice the amount he should for building a sewer, if a man avoid his taxes, who loses? Not the city, but you. You will find it on your tax bill and on your assessment bill, or in your rent receipt.

Study, read and learn, that you may be the best citizens of this great nation, so that when another century shall

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have rolled around it may be written by the careful historian as follows:

"In the early part of the twentieth century the United States was filled with a great number of Hebrew immigrants from Russia and Hungary. For a time it was feared that because of their clannishness and sufferings for generations their inflow would injure the nation. The country, however, welcomed them to its shores. They readily mastered its institutions. They educated their children in the public schools, and at the present day there is hardly a walk in life in which they are not leaders, for their children have learned that the only aristocracy recognized in America is the aristocracy of brains. They have made the best citizens in the nation."

Those who are affording you opportunity to improve your knowledge of city affairs, those who are affording you opportunity to learn that you may earn more, those who have previously worked and striven that this nation might be great, that its people might be free, that its shores might welcome you, are demanding that you be good citizens, and that each day you should repeat the oath taken by many of your countrymen in Manhattan—an oath of allegiance to the flag of the country of your adoption.

Protest in Washington

THROUGH the efforts of Congressman William Sulzer, a mass-meeting was held Sunday evening in Belasco's Theatre, Washington, to express denunciation of atrocities committed upon Jews in Russia.

Senators Patterson, of Colorado; Latimer, of South Carolina; Overman, of North Carolina, and Clarke, of Arkansas, and Representatives Sulzer and Bennet, of New York; Rainey, of Illinois; Hinshaw, of Nebraska; Taylor, of Alabama; Moon, of Pennsylvania, and Trimble, of Kentucky, and Associate Justice Stafford, of the Supreme Court of the District of Columbia, occupied seats on the platform. Representative William Sulzer presided. He said in part:

"We arraign the government of the Czar to-night before the bar of civilization for great crimes against a common humanity. The civilized world is stunned and shocked and grieved by the inhuman barbarities and appalling atrocities which have been going on for the last two years in Russia. During this short time, I am reliably informed by those most competent to testify, more than one hundred thousand innocent Jews, peaceable Catholic Poles, inoffensive Lutheran Finns and law-abiding Christian Armenians—helpless and defenceless men and women and children, absolutely guilty of no wrong—have been cruelly, inhumanly, pitilessly and barbarously murdered and butchered to make a Russian holiday. There has been nothing like it in the history of the world, not during the horrors of the Dark Ages, and humanity to-day stands aghast, mortified and horrified.

"Official Russia is responsible for these awful atrocities. I charge on my responsibility as a member of Congress that it is solemnly alleged, and not denied, and there is a widespread and prevalent feeling throughout the world that it is true, that these terrible crimes of rapine and pillage and devastation, that these brutal atrocities and that these monstrous murders of the helpless Jews and Finns and Poles and Armenians in Russia are secretly connived at by the Russian government, that they have been incited by the Russian ruling classes—the grand

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dukes—and that they are instigated, directly or indirectly, by high officials in Russia for religious and political purposes.

"Russia cannot avoid the awful and tremendous responsibility. I hope what we do here and what we say here will reach the ears of the cringing Czar and his corrupt cabal of grand dukes. I believe that our protest, our condemnation and our denunciation will be heard in St. Petersburg, and that the Russian government will see to it that the wholesale butchery of the innocents is stopped.

"If Russia will not stop these crimes, humanity must set its face against Russia, ostracise Russia in the family of nations and place Russia beyond the pale of its civilization, and then Russia, and all the iniquities Russia stands for, will disintegrate—cease and gradually fade away in the morass of governmental oblivion."

Representative Henry T. Rainey, of Illinois, said in part:

"The opening years of this new century find America reaching out and exercising its influence for peace in the remotest corners of the earth. To the broad sympathy of the American people is due the fact that the booming of cannon is no longer heard on Russian battlefields—that in far off Manchuria the vultures no longer hover over fields strewn with the horribly mangled bodies of men. We have saved the Russian Empire from the assaults of the victorious Japanese; we ought now, if we can, save her from itself."

Representative Moon, of Pennsylvania, declared that the assemblage voiced united and emphatic protest against crimes that "threatened the very stability of twentieth century Christian civilization," but added that there was no thought of extreme measures.

Representative Goldfogle of New York, Judge Stafford and Dr. McLeod, of this city, also spoke.

Representative Charles A. Towne, of New York, presented resolutions which were unanimously adopted, which indorsed the speeches made at the meeting and denounced "these terrible atrocities as great crimes against a common humanity that must be stopped, and stopped at once and for all time, by the Russian government." The resolution continues:

"We avail ourselves of this opportunity to pay our tribute to our Chief Magistrate, and heartily approve all that Theodore Roosevelt, President of the United States, has done and is doing, by virtue of his good offices, to cause a cessation of these unspeakable crimes against the oppressed and the outraged Jews and Gentiles in Russia, and we respectfully urge him to continue his good work and humane efforts for universal peace and the brotherhood of man, and in his beneficent endeavors for right and justice and humanity we earnestly and solemnly pledge him the support and approval of every just, humane, liberty loving, tolerant and patriotic citizen of our country."

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The Menorah

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HELLENISM AND JUDAISM
By Prof. J. M. Asher

BUSINESS ETHICS
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THE MENORAH

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A Jew to Non-Jewish Eyes

By B. T.

We owe this book to a feeling of fretfulness on the part of the author produced by such works as Peter's "Justice to the Jew." The title is as sensationally prejudiced as that of Peter's book is sensationally patronizing. The vein in which this title is conceived and the too frequently facetious and flippant manner to which this author descends, will deprive his work of much of the respect and consideration to which its views are entitled, and must give rise to a desire to rebuke where the aim should be to convince. With a professed wish to be philosophic, the author becomes dogmatic, then controversial, eventually partial and finally distorts when it suits his purpose. It is not strange, therefore, that from a preconceived theory supported by selected facts and backed by garbled versions, misconceptions and perversions (the hirelings of pseudo-philosophy, pseudo-religion and all the other false wisdom) he has drawn a number of conclusions that will not stand the test of truth. And yet he has produced not only a very readable book, but a most interesting one, and he has presented many a conclusion—not always palatable, yet true. Therefore, the critic, brushing aside the evidence of pettiness that the author reveals, his malice which we trust is more playful than intentional, ignoring the bad taste and possible bad manners that his wit betrays, can truly welcome the book because it is an expression of his conception of the truth dwarfed at times, and not an assumption of superiority such as has been involved in the tracts, apologetic, fulsome in praise, or condescending, with which the Jew has been favored since he became a factor in the American Commonwealth.

The author has his philosophy of history to promulgate, and with it go his theory of religion and his code of ethics. It is only a pity that with so much that is really good there has not been mixed somewhat more of dignity and less of acerbity, more of judicial-mindedness and less of special pleading, more of urbanity and less bad manners, more of honest logic and less of deliberate sophistry.

World movements have been controlled by ideas. These generate a ferment which is at work even when that which has produced the idea is dead. Racial and religious ideas are doubtless the strongest leavens of which we

THE JEWISH SPECTRE. *By George H. Warner.* New York. Doubleday, Page & Co. 1905.

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know. Ideas begotten from national consciousness are far-reaching. Historians and philosophers have recognized as the two greatest factors in the development of Europe, in its evolution from the Dark Ages to that part of the Modern Period which may be said to have been merged in the Thirty-years War—the Roman Empire and the Roman Church.

The minds of men were impressed with these two ideas—the one political, the other religious—that there not only was, but always must be, a Roman Empire, and that there was from the beginning of the Christian era and must continue to the end of the world a Roman Church. The latter's mission was to be universal—hence its name, Roman Catholic—the former must derive its authority from the latter and therefore be sanctified—hence its title, Holy Roman Empire. The combination of these two ideas or their independent existence had for individual life no influence except in the imagination of the individual. Life, apart from the state, went on then much as it does now in democracies, excepting that whereas to-day we have the occasional fever of elections, after which all settles down, then there was the excitement of wars in which in one way or another the cardinal ideas or rather their consequences were involved. But of a truth and in fact one of these ideas was for a greater part of the time unreal, insubstantial, and the other was based on a series of documents and traditions, the genuineness of which has been seriously questioned. The first of these ideas might truly be called spectral. The man of the Middle Ages, the political man, was haunted by this idea of a Holy Roman Empire. It was a shadow without substance.

Now our author goes behind both these forces, for forces they were, despite all that may be said as to the unreality of the one and the questionableness of the other. Just as in hypochondria where the malady though imaginary is subjectively real, so in the life of peoples, they may suffer or prosper because of hypochondriacal political suggestion quite as much as from actuality—the only difference being that the former being subtler is not so readily detected.

Curiously enough, our author finds that the *Jewish Idea* was a greater force than all the other notions political, religious and scientific, that had their being in the Dark Ages, and greater than all the arts that could have graced life during that period; that it was all the more powerful because so all-pervading, and because it proceeded always along lines of least resistance.

Against this idea the author fights, and though the worst he can say about the Jew is that he is always looking backward at the "Regret of Israel," he battles anew into the Middle, into the Dark Ages, yea, even into old Samaria and Babylonia, against the absurdity of the nations in having for a moment submitted to the idea of the importance of the Jew, his doctrine, his religion, his mission. He voices a real regret, for he says that this idea which the Jew has always extolled, was absorbed by the religion of Europe, that it percolated through all strata of society, was

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cransfused into the blood of all its people and had become a veritable toxine that bade fair to poison all mental effort. But we must arrest ourselves lest the impetus of the author's thought may carry us beyond his meaning.

This idea, this religio-intellectual vampire—why so mild and neutral a term as spectre—from its original, primitive conception has undergone considerable variation according as it has been recreated by Patrician or Proletarian, by Churchman or Heretic, by devout believer or rank agnostic, by the man in the saddle or the man in the market, by scientist or charlatan, by the social snob or the democratic leveller. According to them and others the Jew is variously estimated, as—Rich, Avaricious, Intolerable, Poor, Large-hearted, Humble, Wise, Righteous, Large-Minded, Ignorant, Sinful, Narrow, and so we might go on indefinitely multiplying adjectives and anthitheses. But to the author at first he is neither predominately the one nor the other, but just average material not worthy of the undue notice that he has acquired or has given himself; but later on in the work, the author myopically loses that sense of perspective, the feeling of proportion and his original idea of symmetry, and brings into high relief those considerations that the traducers of the Jews have loved to dwell on.

So much for general description. The following extracts and allusions will reveal the atmosphere in which the author writes:

> The real Jew in America does not fly like him of Europe. He is ensconced in marble palaces in Broadway, where the signs in the shop fronts look like the first book of Chronicles, though all is not Jew that glisters there in German. He is the bold speculator that makes Wall Street a wailing place—though seldom for Jews; he is that apparition that clothes the Sabbaths of Madison Avenue with a splendor in which even the most splendid stuffed figure of history was never arrayed. (p. 8.)

He is always in the papers, that "wonderful man," "that remarkable race," "that unchanging type," "that most persistent man," and he is not often spoken of without an allusion to the assertion that "his rate of increase exceeds that of all the peoples," that he is practically "immune from disease," in an almost miraculous way, "that he dies, if at all, later in life than other men. It is an article of faith that "he takes care of his own poor" and takes no "charity." It is also an article of firm belief that he speaks "Hebrew." His mysterious "culture" is a matter of course. His "intellectual superiority" is confessed by Waldstein, the author of The Jewish Question, who himself has the "precious drop of blood in his veins." (p. 9.).

The rich Jew (if it is not an anachronism to suppose that there is a poor Jew) always lives in a house very plain on the exterior but full of signs of luxury inside; his daughters are always fair and clothed with gems and charity; and as for the wifely virtues, they are simply embodied in the Jewish matron. (p. 12.)

Men still clothe the imaginary Jew with mystery and power as readily as did those peasants in Europe in that cruel legend with which mothers frightened their children, that the black-visaged Jew with glistening teeth and clad in a gabardine,

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stole children and maidens at Easter to furnish forth the paschal feast; or in that most elusive legend of the Christian youth, crucified each year in stealth through some inherent passion in the Jew for blood shed upon the cross. (p. 17.)

What a curious shamefacedness that people have about the Jew who is laughing in his sleeve at the modern world that has appropriated his Bible as its own and does not know whether it really wants to keep it or not, though it sees in it far more than the Jew does, and what a frightful alternative it is when one can enter into the promise of the covenant only through the womb or by the rite of Abraham and neither in any metaphorical sense. (p. 18.)

Says one writer, who invites the consuming wrath of our author:

If statistics are right the Jews constitute but one per cent. of the human race. It suggests a nebulous dim puff of star dust, lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvellous fight in this world in all ages and has done it with his hands tied behind him. (p. 20.)

Speaking of the foregoing, he says:

I cannot tell whether this is the work of Mark Twain or Marco Polo, I suspect the former—for though Polo had invention he had no such gorgeous imagination. (p. 20.)

The Hebrews vigorously despoiled the legends of every mythical suggestion, everything outside of the record of an exact human genealogy. That the men who finally shaped the Hebrew Scriptures for theological purposes perhaps sometimes for tribal or national ones should have prefaced the later and more authentic narratives with stories and lineages out of the mists of antiquity is only what all people have done. (p. 28.)

Myths explain the work of the imagination as related to nature; while mythology is that branch of learning which enables us to explain away the superstition of other people to our own satisfaction while ours remain intact and in full operation. (p. 29.)

Joseph married an Egyptian wife, the mother of the very important line of Ephraim and of the displaced first-born Menasseh. This may account for many things in the subsequent history, among others making the stream of pure Jacobean blood turbid, or, as the saying is, a little off-color. The same distressing thing had happened in the tribe of Judah, but not in such open, flagrant or notorious way as by marriage. (p. 47.)

But if we try to compel our minds to think of our own monotheistic ideal as Jahveh, not in the mystery of the sacred mountain, Sinai, but when he is imagined in the ark in the Tabernacle or at length after the vicissitudes of the Ark of the Covenant in that more fit place, the Temple of Solomon amid the symbols of bulls and serpents and trees —we shall be able to measure the mental condition of the early Israelite in reference to his monotheism. The Jewish mind came no nearer to making a pure intellectual conception than did that of the other peoples; it was a tradition of ever increasing greatness. (p. 52.)

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We see that religion and morality were not even adventitiously related to each other in the minds of the narrators of the early history in the Pentateuch, for neither the Patriarchs nor the Israelites were religious or moral in the modern sense. (p. 57.)

One has only to see how much space in the Old Testament David occupies to understand that right here is the Israelite Iliad, his Saga, his Lied, his Arthurian Cycle—not that I credit all these other tales either—. But this story of David, the Israelite's romance constitutes an oasis in the long stretch of Israel's many failures. The Books of Samuel are full of David. The Books of Kings *are* David. The First Chronicles repeat the same tale. The Book of Ruth tells how his great-great grandfather reinforced the pure Jacobean blood with a little good Moabitish. (p. 61.)

When we look closely at this whole Eastern mold we see that it is all of the same piece, but for the prepossessions of our religious training, we could see no intrinsic difference in any of the dynasties of the period whether of Solomon or of his neighbors. (p. 70.)

This spectre of exaggeration hovered over Judea then and long afterward. Some think the habit not yet entirely overcome. (p. 92.)

The emigrant lost his tribal feeling, forsook the clan idea, and became an individual, a man of the world, at least of the world of Babylonia. Doubtless there was greater friendliness and unity than had existed in Jerusalem. Caste distinctions were obliterated, and the Jew obtained that set toward Democracy that has served him so well. (p. 127.)

Esther is a fiction without the slightest foundation and was perhaps designed to account for the Jewish festival of Purim which was of Persian origin and adopted by the captives. The Book of Esther is shocking to our modern sense and the alleged slaughter is ridiculous and as improbable as an opera bouffe; one cannot help wondering how any people's vanity could let it get bound up with serious books. (p. 128.)

The upper or ruling classes of Judea which composed the bulk of the deportation to Babylon, suddenly deprived of their social and political occupations, turned their energies upon the task of the preservation of the Israelite traditions and entered upon the new era of the world which opened upon their deportation. They met, too, descendants of the Samaritan deportation of four generations previous and fraternized with them to some extent, but of course not fully. (p. 128.)

In that religion we have the picture of God as the terrible Jehovah of the early Israelite history, that no vision of the prophets, no hope of the seer, no agony of Christ can obliterate. In that consolidation we have that theory of sin that speaks of blood, always blood, and for for which no loving hearts can ever atone. In it there is the doctrine of Providence measured by human scales, which no Job, and no lesser man ever solved or ever can.—Christ said it was a false theory—but nobody ever pays any attention to what he said. (p. 132.)

We see now the next great step in fanaticism, the control of marriage by the priest. Ezra decreed that marriage must be in the faith. He obliged all that had married women out of the faith—Moabites and others—to send them adrift, which they did with as little ceremony as in the case of Hagar in the old Abrahamic marriage. This is the beginning of that exclusion in marriage which

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has been one of the causes of division in later centuries and is now the special delight of the Worshipping Essayist. (p. 133.)

Speaking of the Chronicles, he says:

The first book begins at Adam and ends at David, and is a College of Heraldry. If there is anybody in the Jewish world who lacks a pedigree he need look no further for it, though according to our finical modern rules, there would be a bar sinister on nearly every shield. (p. 134.)

The question of exclusive marriage is perhaps misunderstood. It was not purity of race that Ezra and his followers insisted on, but purity of faith. (p. 135.)

Righteousness is not goodness, not even morality; it is conformity, adhesion, belief, observance, and lastly, obedience to the priestly power or the Theocratic regime. To be "unrighteous" is to be the opposite, to be outside the pale, reprobate; to be, in a word, the worst thing in all the realm of things, Heathen, and one of the Jewish blood can be heathen as well as Gentile. (p. 139.)

Ecclesiastes is a dangerous book because of the company it is in. The Renan of his day dared not acknowledge its entangling paradoxes and so hung it upon the name of that stalking-horse Solomon. It could not have been written in Babylon because the age was as yet too unsophisticated. . . . It must have been done by some Jew who was caught between his old faith and his new, just as many Jews are now in our day wearing the garb of Judaism while greedily rolling in the luxuries of this golden age of ours. .....Doubtless it was written in Jerusalem. I know of no other place so likely, where there was wealth, luxury and ease, but where all that makes life worth living, art, sciences, philosophy, knowledge, the study of nature, civic life, social life and real national affairs were absent—where there was only a bitter disappointment of ambition and a bitter religion without any real belief in the soul to sustain the heart. . . . This deadlock of the intellect which we see in Jerusalem and in Paris—in Renan as in Koheleth—comes from the subjection of the intellect to the philosophy of the Jew, a gloomy religion that holds the world in the grasp of an iron hand; a hand gloved with the illusion of moral freedom, softened a little for a few fortunate ones with the hope of comfort and pleasure, but holding out no explanation of life nor any prospect of relief from its many mazes which end only in a *cul de sac*. (p. 140.)

"The Jew has become a man of the world, very unlike him of that hermit nation which Nebuchadnezzar so fortunately destroyed. The Jewish faith was so far formed, the Judaic racial idea so developed, that Jerusalem became important, the population of Judea increased, the Jewish national spirit became fixed in its final aspects. But with all this it was impossible that the Jews should be a hermit people. They must have known and felt all that the Persian mind and culture could pour out in two centuries of its rule." p. 145.)

"In that time the Jews coined money, built palaces and fortresses and conformed generally to the customs of the world. They spoke Greek and Syrian and perhaps a few learned men spoke Hebrew and used it in writing. But vital harmony was absent. The probability is that the sects, as sects, never would have sacrificed themselves to patriotism, however ready to sacrifice life itself they were. . . . Judea had within its own breast the seeds of political disaster, which ripening, resulted in its disinheritance. Judea should not be called a state. It was rather a nursery of men, an aggregation of men with something like a common impulse, but not a political one. Let us say, rather, it was a people with a disintegrating dream of an impossible future, with which was blended a futile belief in a fictitious and irrecoverable past." (p. 147.)

"The Talmud forbids us to doubt the

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skill of the Rabbis, their wit, their humor, their shrewdness, their penetration, their knowledge of things, any more than to doubt the Jews' capacity for labor and their sense and decency. The Jews were hampered by their literature; they took it for statute law; they were in fact mastered by their own mediævalism, as ours still obstructs the stream of free and progressive thought in Europe. . . . The system which we must recognize as Rabbinism is religion looking back—faced the wrong way. It is indeed individualism and has enormous attractions; but it is a sterile individualism. . . . To live in the past is fatal to happiness. Men bear on their anxious hearts not only their own deaths, but the deaths of all time. They weigh themselves down with great aggregates of suffering; the fate of nations, their death and burial in the sands of the deserts of the world, the sinking of ships of state in the great oceans of the past. It is all a waste, a waste of the true privilege of the race which is to live in the present."pp. 156, 157.

"And in that imaginative topic which we call by that short but ever sweet name, love, we find the Hebrew born deficient. Instead of a conception of love, the Hebrew writer drove his Helen out of the Garden of Eden, and lost sight of her, keeping only the man, Adam, in view of his scheme of life and religion—a fatal omission, a part of the secret of his perpetual failures, for no people ever get far without the ideal which resides in woman." (p. 165.)

"They perhaps recalled the words of one of their great thinkers who said hundreds of years before, that sacrifice was an abomination. Happy had it been for them could they have understood that God does not found institutions—that religious institutions, like political ones, are only a form of social association; that in truth the only altar God has in the world is the heart." (p. 189.)

"When the Semitic delusion about the origin of religion and morals is past the world will recognize and acknowledge the immense moral purpose in the work of the great dramatists and all the intellectual men of the five hundred years following Pythagoras." (p. 191.)

"We have only to take down from the shelves of our libraries the works of Aristotle or of Plato to free ourselves at once from the idea that morals, that goodness, that equity, that sweetness—in a word, that ethics in the deep and encompassing meaning of the word, were an exclusive product of the Christian Era; so far from it, they were the common possession of civilization for centuries before Christ." (p. 193.)

"One can believe that with a continued preponderating membership, the church that followed and superseded the Galilean faith might have had the inestimable advantage of the Jew and of the later Mohammedan in the world-conquering declaration that God is one, instead of forever fighting that ultimately losing battle of the Trinity. It should have known that a divided God cannot stand—however long the metaphysicians may strive with their enthralling speculations." (p. 200.)

"If the Jews had a commission to take care of religion they were derelict. Alas! they were looking backward. They were 'standing still over a thing,' as the old dictionary calls superstition. As the centuries passed their learned men were busy at nothing better than digging in the past, like those who seek to reconstruct a world at Herculaneum. They believed the ancient order might be revived and lived in." (p. 203.)

"The moral world swallowed as greedily as a trout does a worm the idle traveller's tale of Herodotus about the women of Babylon in the temple of Astarte, applying the exceptional case of a devotee or vestal to the state of society at large, not willing to rely for its contradiction on woman's nature and on man's jealousy. The world swallowed the tales of Adonis worship without once casting a thought upon its own infatuations. It concluded that a number of ladies going out on the hillsides in the springtime to celebrate Easter, must behave as irrationally and be as absurd as the crowds whose primal emotions are stirred in our Paderewski worship." (p. 208.)

"We can say that Jewish Christianity was early caught in the snare of Greek Philosophy, a philosophy of abstract speculation. And Jewish thought in the mask of Christianity certainly ruined Greek science, while, conversely, Greek thought in the guise of Christianity ruined Jewish thought. The mixture of two irreconcilable systems ruined the integrity of the European mind for many centuries." (p. 212.)

"The muse of history with a sardonic gesture, made an exchange of intellectual positions and Judaism in the course of several centuries after Christ exchanged its old lamps for new—took the ethical position of Jesus but without accepting Jesus himself, and while the Roman world took official

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Judaism, gradually relinquished the instinctive ethical ideas of Christ, as it acquired authority and power." (p. 213.)

"But the pride of the Jewish people was its doctrine of a Single Head of the Universe. Its fraternal principles, its republican organizations, its moral views and its practical sense are its chief characteristics now. It goes on, of course, in its several dwelling places with its ceremonies, observances and impositions, as all religions do, but these are things that will wear out in time. The complete change will come to the mass of its believers, as it has already come to the élite, the fortunate, the rich and the cultivated, through the lapse of time." p. 214.

"But looked at from the rhetorician's point of view, the chief occupation was in harrying poor Jews and in fleecing rich ones; to his mind there were no public revenues except from levies upon Jews, no money except Jewish money, no learning except Jewish. . . . That the Jews, having money, were hated, is natural, for there are only two things that produce real hatred—money and religion—and the Jews were supposed to have much of those roots of evil and contention." (p. 241.)

"An alien people connected with Christianity by an irritating bond, yet despising it; an alien people seeking to live by interior laws of their own, and yet intimately connected with the country by trade and by money; a foreign people skilled in many ways which the people had not learned—there could be only one result, jealousy, hatred, revenge." (p. 250.)

"For the fact stares us in the face that the Jews as a rule, the intervals being rare, never have lived in peace in Asia, Africa or Europe, with the peoples among whom they were domiciled. The reply, of course, was that he was an exceptional man,—God-employed.

"To the people of Europe the Jew came into Europe uninvited, for his own purposes. He had no other errand. He was not a missionary. He had no message. He had no affinities for the rising-peoples. He had no contempt for them. . . . With no apparent errand, no message, why did he come? Simply to get a living. The people of Europe took that view of him and estimated him at a money value. . . . But he came wearing a badge which he claimed marked him off as the chosen man of God. . . . This is a lofty claim. It is dangerous to be 'superior' to the people among whom one comes. If it had been true, the various European peoples would have recognized it. Did they do so? On the contrary they saw no evidences of superior purposes, or worth, or probity; they only saw evidence that they had better look out and guard themselves against the sharpness and greed of a race trained in all the cunning of trade." (pp. 254, 255.)

"The rise of a Jew into prominence is always considered a mark of the superior blood of the race. . . . Perhaps we may get relief from these intolerable questions if we ask ourselves what were the ideals of Europe and how did they differ from the ideals of the Jews. . . . Possibly there was an instinctive sense in these developing masses, that there were passions more enchanting than avarice, pursuits greater than trade, occupations more ennobling even than banking." (p. 256.)

"The Englishman fears its wealth, the German its quick brain, the Austrian its commercial gifts, the Parisian its boldness on the Bourse, the American its good digestion, and all distrust a ceremonial conscience." (p. 261.)

"Let us indicate a few of the occupations and the inference can be drawn by anyone who knows that the more dangerous forms of work are avoided by the Jews. It would be more dangerous to life to be a railway employee than to be a passenger, more dangerous to be a miner than to handle the finished product of the mint, more destructive to life and limb to dig coal than to burn it. . . . Nearly all vocations are more wearing than buying or selling money, or even selling Eastern fabrics or gems." (p. 288.)

"Notice should be taken of their temperance and of their self-restraint in the grosser forms of living. It is counted as a proof of their superior wisdom, if not of their moral worth, that they do not drink strong alcoholic drinks to excess. That on the contrary is proof of a very natural fact—they do not want to drink. They are a Southern people and no Southern people drink to excess. . . . Drinking is mainly a matter of climate and not of principle. . . . What self-denial do we witness in the Jew who travels so extensively and who lives mostly in great cities? He is the most exacting and luxurious of men. (pp. 289, 290.)

"The Jewish question in Russia may not be one of religion or of racial prejudice alone, but . . . one where the weak are oppressed by the strang." (p. 293.)

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"No modern nation can long tolerate a nation within a nation, a people within a people, or a church within a church—the real reasons underlying the Jewish question in Europe and America. (p. 294.)

Of Disraeli, Gambetta, Lasalle and Marx, he says (p. 297): "Were these men a Jewish gift to Europe or a European gift to Jewry?" That (p. 302) the Jews fill a very few of the chairs of learning, that they do not direct any important press, that they have not made any great inventions, like the printing press, the telegraph, photography, the cotton gin, the sewing machine, the reaper, the typewriter, or the like. (p. 303.)

"The European art of painting is a native achievement. The minor names of Israel, Worms and Ley and a few others, can make no difference with the general fact—explain it by heredity or religious ban as one may—that the Jews have made no contributions of moment to the art of painting." (p. 304.)

Admitting that the case of music is not so clear and the position of such names as Mendelssohn, Rubinstein, Meyerbeer, Joachim and Halevy, he proclaims that the "Jewish race has contributed no great master of composition." (p. 304.)

"It is only in the dramatic art that we may here use the word genius. Rachel and Bernhardt are among the possessions of the French stage. The list is not long. I run the risk of seeming ungrateful when I qualify it by saying that these women did not spring out of pure Jewish surroundings." (p. 304.)

"Individual probity is the basis of our political and our business structure. I do not doubt that exists among the Jews and it is only the spectre that it has it not; but I can see no evidence of its being an exclusive attribute. It inheres in a Peabody, a Morgan, a Lawrence, just as in a Montefiore, a Schiff or an Altman.

"The Jew is not yet accredited. If the suspicion of him were recent, local and occasional, we might see its reason for being; but when such suspicion is long continued, general and we may say universal and by common consent, we must conclude that there is some reason for it besides prejudice. It is in their eyes a sign of their own incorruptibility that they hold themselves as a separate party in the business of the world and that taking the long end of a bargain becomes a kind of duty to their own superiority, merely a social reprisal?" (p. 306.)

"In the world of material things, where the modern Jew is most feared, I cannot find that the Jews have been creators or anything more than partakers of a movement in population and wealth that is so vast as to be yet incomprehensible, but always a partaker, not a creator. In money speculations a Barnato is surpassed by a Rhodes, a Hirsch by the wizards of American railway fortunes; and compared to those men in America and England who have taken possession of Nature's products for their own use, the gambler on the Bourse is only a child playing marbles." (p. 307.)

"I do not see that the real Jew (not Israel) surpasses others in business, for it is only when measured accidently and under special circumstances of the development and growth or decline of the peoples that he is superior. If anywhere it is in the lighter work, like merchandising and banking." (p. 308.)

"Many persons believe that the banking business is the highest occupation of man. But there is a story told that indicates another ideal." (p. 310.)

"The traditional Yankee trader may be diverted to other pursuits which he considers more ennobling; yet he can still keep a country store. Let the other occupations cease to entice him and he will again enter trade with a skill that will prove distressing to his adventitious rivals. The Jew only gets ahead while the Yankee is looking the other way." (p. 316.)

"There are some rich, many poor Jews; the average is very low. For instead of being the 'richest man on earth,' he is probably the poorest,—poverty is his perpetual rule." (p. 317.)

"I suspect that the Jew, anon abject and pathetic, anon arrogant and assertive, really stands staff in hand trembling for his fate everywhere; for that wave of intolerance or passion that sweeps over the world draws not the line at the ideal and the abstract rights of man, but at the facts of racial affinity, sympathy and religion." (p. 317.)

"And it is time that we tell the truth and look candidly at the reason why the Jews are not welcome, namely, that they came here to be Jews, not Americans. . . . They have not elevated the tone of society, the bar or the exchanges. There has come over the world an avidity for gold, a spirit of speculation, a passion for sport, which is alarming; but these sordid, corrupting currents may be original and not imported and it may be that everywhere in this country and in Europe the Jew is only an apt pupil." (pp. 319-320.)

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"'The Russian Jew of the lower East Side may be said to represent the nerve force; the German Jew of our summer hotels seems to portray the physical self—the sensual side. The one, raw, active, bursting with a latent force that means progress; the other phlegmatic, self satisfied, self-conscious, a type of the successful man of the past century." (p. 320.)

"It can be said with a feeling of real admiration that philanthropy among the wealthy Jews is not a mere name, but has substantial and beautiful results to show in our cities." (p. 323.)

"Will the air of America intensify or will it dissipate these traits or modify them by mixture? Will a better social status than the Jew now enjoys make him feel more responsible to society for his appearance, or his manners? Will he be less bold as a speculator, take fewer risks, be less audacious and contemptuous after he has a better social position to guard, or has more fear of loss of caste or station than now? But if there is, as is popularly supposed about this man a certain sordid, selfish, material, this-world, not spiritual atmosphere, is it his fault? Has the Jew lost faith in the fine professions of Christianity so glaringly discrepant in its performances and resolved to govern himself accordingly?" (p. 325.)

"We must go back to the name of Heine for the first example of pure literature which by any comparative test can be called even of the second order; and I sometimes think that we have allowed our judgment to be touched by Heine's frailties just as in America Poe has been magnified." (p. 329.)

"Beaconsfield was no more a Jewish Jew than Gladstone. But we shall have to concede that Grace Aguilar was really of the blood and faith; and in our own day a sweet poet, Emma Lazarus." (p. 340.)

"The Jews have taken nearly the entire control of the theatre, but avowedly only as merchants of plays, a control of the same nature as the department stores and other trade and some of the lighter manufacturing." (p. 344.)

"The theologian by profession sees only half the problem of existence, and that only the invisible half—that half which none can see but only conjecture, and so when he leads humanity, it is the blind leading the blind. In the expansion and liberation of the human mind during the last century, he has been but a secondary man in the world's work, even in most cases a supernumerary in the vast panorama. He is not religion, not even piety; he is merely one of the professionals who are in many ways privileged classes, non-producers—busy but idle." (p. 370.)

"The Jew is becoming worldly, not the world Jewish, and the Protestant organizations, rapidly becoming Unitarian in doctrine, can fraternize with the Synagogue in all liberal countries on most questions except ceremonial ones." (p. 346.)

"I do not know how much the combined capital of the Rothschilds may be; I only know that the name carries with it about as much superstition as the name of Moses." (p. 311.)

"In this view of the word, I should not call the Jews of America great financiers or financiers at all. The Jews among us have not furnished any great financial minister like Chase, or any great banker with the comprehensiveness or the idealism of Morgan, and certainly no great master of material production or construction like Thompson, Scott and Hill; or of merchandising like Rockefeller; or of manufacturing and vending like Havemeyer or Carnegie. This list may seem invidious; it is only of conspicuous names, and might be indefinitely extended." (p. 315.)

The book manifests great erudition, lively wit and fancy and imagination that would be set down to be Jewish did it not profess to be pure New England. Speaking more critically, it is much like an anthology, by which we do not mean to be taken as saying that it is not original. Viewed as a whole, giving full value to the facts, making proper allowance for the viewpoint, accepting even the spectral theory as a working hypothesis, there is something about the book itself that is spectral, or rather, speaking paradoxically, more than spectral and less than spectral. It is more like a nightmare —and the product of a nightmare, as though the author's playful waking fancies had ruthlessly pursued him in his sleep.

The spectral is marked by objective insubstantiality—but subjective reality. In the nightmare there is an element

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of quasi-real objectivity, which the return of consciousness eliminates. So here, our author has brewed and mulled much over the apparently eternal Jewish question. He has pursued it, and it has pursued him—each giving the other no rest—working in a vicious circle. Little surprise, therefore, that he should have experienced that terrible sense of oppression that comes in nightmares. He has seen a conglomerate aggregation of black Jews and blond Jews, the swarthy Jew of Barbary and the German-blond type of Italy, little Jews, big Jews, fat Jews and lean Jews, good Jews, wicked Jews and virtuous Jews, each by his striking contrast to his brother being brought into bold relief; philosophic Jews and superstitious Jews, liberal Jews and dogmatic Jews, religious Jews and irreligious Jews, righteous Jews and sanctimonious Jews, tolerant Jews and persecuting Jews, the unheard of and marvellous difference of each from his fellow heightened by the sense of semnolar disproportion; intelligent Jews and ignorant Jews, wise Jews and stupid Jews, creative Jews and imitative Jews, literary Jews and illiterate Jews, artistic Jews and uncultured Jews, far-seeing Jews and Jews of narrow vision, all crowding upon one another and crowding upon the wretched author who cries out in protest against their coming out of the perspective from the vanishing-point to which he would have them recede; proud Jews and humble Jews, meek Jews and defiant Jews; aggressive Jews and forbearing Jews; Jews with bad manners and those with good; dirty Jews and clean Jews, sickly Jews and healthy Jews, weak Jews and strong Jews, rich Jews and poor Jews, exploiting Jews and exploited Jews, Jews with assurance and those without, wandering Jews and stationary Jews—and so on, without regard to mass or line or color, always coming closer but never getting near, creating a feeling of endlessness against a consciousness of known numerical limit.

The Anglo Saxon has been branded by Shaw as hypocritical, that he seeks to and actually does delude himself with high-sounding phrases. He conceals a desire for conquest and a greed for gain under pious assertions of "benevolent assimilation," and similar high-sounding but empty phrases, and what is worse, he actually hypnotizes himself with the sound of these words by auto-suggestion. So that it is not strange that from that plane of superiority—where curiously enough some of him who have taken upon themselves the divine mission, fear the Yellow Peril,—comes the sapient Jewish Spectre.

We welcome the book as we welcome any book that is honest in intention, however unjudicial otherwise. Though, as we have noticed, it contains suggestions of malevolence—maybe they are more the result of protest than the expression of true personal feeling—it has no trace of caricature. The Jews have ever been a serious people, and as such, though they have a fine sense of humor, they insist on being treated seriously, loved seriously and hated seriously, not portrayed as buffoons or caricatured by

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the unsympathetic.

Disagree as we must with much that the author has written, and disagree as others will probably do with more, the book is valuable not as a final word upon a set of vexed questions, nor even as a compendium of the world's thought on the subject, but because for its own inherent stimulating qualities. It is suggestive by reason of its very imaginative character, its paradoxical statements, its real facts, its *non-sequitur* conclusions as well as some logical deductions. At every page it compels the reader to think, and as with all big, broad questions that can never be answered and never be settled, at times from our own consciousness and experience we supply data and theory that tend to corroborate, and at other times premises and propositions that tend to disprove what the author says. And so as we finish with its last page, it is with a sense of intellectual humility at our own uncertainty, at our inability to be militantly dogmatic in matters of which we should know so much and on which we do feel so deeply, and with a sense of admiration for the erring certainty with which one who is so utterly detached, proceeds right to the point at each stage of our tribal, national, hierarchical, rabbinical, racial and rationalistic history and tells us and the world in a procession of paradoxes just what the Jew is and what he is not.

About Hebrew Manuscripts

By Dr. A. S. Isaacs

It was a French author deservedly popular in his day who took journeyings around his room as a topic for a delightful *melange* of attic philosophy. Mr. Elkan N. Adler, lawyer, book-lover and scholar, makes the classic ground of his own library and particularly his Mss., the subject of as attractive a volume; for journeying from one precious Mss. to another, telling now of the humors of Hebrew Mss. and now of the romance of Hebrew printing now delving into Karaitic literature, and now into old booksellers' catalogues, he provides a kind of book which popularizes Hebrew studies and would have added many a paragraph to Isaac Disraeli's "Curiosities of Literature." The author has gathered the greater part of the well-printed volume from the *Jewish Quarterly Review*, that eminently useful periodical which has done so much to revive interest in Jewish studies in England. The essays and lectures which make up the book are thus given a more permanent form and may reach a wider circle of readers. They merit such preservation, for if they show on the one hand how wide is the scope of Hebrew learning, they are sufficiently informing to be of service to the scholar and of in-

* ABOUT HEBREW MANUSCRIPTS. By Elkan Nathan Adler. London: Henry Frowde, 1905.

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terest to such readers as care for this branch of literature.

Mr. Adler is in his best vein in his lecture on "The Humours of Hebrew Mss." A large majority will find nothing humorous in such a subject, and a few pages will convince the sceptical that it has its humorous side. His experiences in buying books in Teheran and other points in the East were diverting enough. There are grotesque illustrations in a Passover scroll (Cologne, 1525) and a Corfu festival service, which prove how readily our ancestors imitated the customs of their day. One cannot admit that genuine humor can be found in Hebrew Mss. — plentiful satire, puns, riddles undoubtedly, but genial humor is rare. Even Rabbah Bar Bar Hana is not to be compared to Mark Twain.

No less entertaining is his "Romance of Printing," where much information is told in an unpretentious way. Before the end of the 15th century, at least 100 Hebrew books are known which were printed by Jewish printers. The earliest date at which a Hebrew book is recorded to have been printed is Feb. 5, 1475. Of the books printed so early thirteen, that means thirteen per cent. of the whole, were Bible texts, then came Bible commentaries and some prayer-books. One finds copies of works in vellum and silk as well as books printed with red ink on white paper or black types on red or blue paper. In the history of Jewish printing, Jewish women play a prominent part —some were industrious printers, aiding their husbands; one, Reyna, Duchess of Naxos, started a printing press of her own, and another, Esther Chiera, published Hebrew books at her own expense. While Jews were the most numerous printers of Hebrew books, Christian printers did much to revive Hebrew learning, like Christian scholars of a later day.

Mr. Adler's summary of Dr. Blau's admirable monograph on the externals of the Hebrew Bible is valuable enough to be reprinted by our Publication Society or at least made the basis of a popular treatment of the subject. His view of Menasseh von Israel is hardly satisfactory to those who have exaggerated Menasseh's abilities out of all proportion, as is so common in an opinion of many Jewish worthies. He finds him "snobbish and mercenary," whose reputation is so jealously guarded by the Portuguese Jews of Amsterdam — they refuse inspection of their archives—that it suggests to Mr. Adler "a pious desire to protect the memory of their ancestors."

One is tempted to dwell longer on the volume and refer at greater length to its scholarly and suggestive pages. We only hope that of the making of such books there shall be no speedy end.

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Business Ethics

By Marcus M. Marks

No, there is no dash between the two words, making business one topic and ethics another—nor is the word "versus" understood between them, showing opposition. We are to discuss business ethics, which rightfully assumes that doing business is not incompatible with an ethical life.

If business were necessarily the game of "squeeze and grab" as it is frequently construed to be, of course we could not talk of business and ethics in the same breath. Fortunately, however, this is not so. In fact, the present day tendency of business life is strongly in the direction of a higher code of applied ethics. And I shall endeavor to prove that an ethical standard does not hinder true business success; on the contrary, it often happens that the unethical man makes a failure of business, and ends by making a business of failure.

The recent growth of the one-price system in business is one evidence of ethical progress. Formerly, the seller in most cases asked for his goods as high a price as the credulity of the buyer seemed to warrant, and then accepted what the buyer's actual knowledge of the article prompted him to pay. In other words, the seller took advantage of the buyer according to the ignorance or inexperience of the latter. Nowadays, shoppers in our large establishments are treated alike, whether rich or poor, experienced or ignorant. This is ethical, and it pays.

Another encouraging tendency in the business world of to-day is that toward closer co-operation. Narrow selfishness is disappearing in the broader, more liberal relations now existing between merchants, even when they are competitors in the same line of trade. Formerly, each one attended to his own little business and did not confer with his competitor.

Now, in considering their relations to their customers, to their employes, to foreign competition and many other matters, merchants get together frequently, and a more ethical, a broader business life naturally results. Some people look upon the recent exposures in high financial circles as showing the corruption in business of to-day. I cannot so view the situation. On the contrary, the vigor with which popular disgust and indignation are expressing themselves is enough to show the high standard of morality that exists in the community generally.

There always has been a certain amount of dishonesty in business and particularly in corporation management, and the publicity now given to such wrongs is a very healthy sign of our times. There has been danger in hushing things up, and there is now safety in publicity.

However, I am not here to dwell on our many virtues, but rather to advocate the more general application of ethics to business. In treating this subject I could perhaps soar into the ethereal realms of idealism, and

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picture the angelic attributes of goodness and virtue as having their own reward in the beatific response of a sweet inner consciousness—seriously speaking, this should be our attitude: to do right simply and solely for the sake of right doing. But, if I am to do any good by this discussion and encourage men in business to adhere strictly to the rules of ethics, I must be practical, and prove that beside being right, it pays to be ethical in business relations. For we must make a success of our business or our system of ethics will be very unpopular. In other words, it would be well to establish the fact that Honesty is not only ethical, but really and truly the best policy.

Now, in order to succeed in business, one of the most important requisites is to have the confidence of those with whom we deal. As all business is based mainly on credit, the merchant must have the confidence of those from whom he buys; for, the greater his credit, the greater his opportunity to build up quickly. The merchant must also secure the confidence of those to whom he sells. In these days of sharp competition, when one merchant offers his product in the market at about the same margin as another, it often becomes a matter of preference as to where the buyer finally purchases. And in such cases he is most apt to turn to the merchant in whom he has the most confidence. Fair and square ethical business dealing will certainly soon gain for a merchant this valuable confidence among all classes.

It is true, alas, that many dishonest men make what is called a success in business. That is to say, they pile up money. But this, I contend, is only a seeming success. To enjoy true success you must have, beside money, the good-will of your fellow merchants; a good name, and most important of all, a satisfied conscience. Money alone, if secured by currupt and dishonest methods, bringing an unsavory reputation to the dealer, does not secure true success. If business is not built up on sound principle; if, on the contrary, it is secured by taking advantage of the confidence of one's fellows or by grinding labor and paying starvation wages, it is a failure. I will go further:

If men's whole time is absorbed in their occupation; if they are so completely occupied with money-making, that they cannot give a moment to the better things in life—to charity, to education, to civic duty;—if men are, year in and year out, absolutely and completely wrapped up in trading, they are not truly successful busiism. They do not own their business —their business owns them.

Some of these men console themselves with the thought that some day they will change their methods,—some day they will reform and do "the right thing" in business, some day they will have time to do their duty as citizens, some day they will assume their share of the burdens of the poor, the sick, the aged, the orphan.

My answer is, first, the doing of charity late in life does not condone the sins committed in building up a fortune; and secondly, there is no ex-

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cuse for the delay. Some day, indeed! Have they a lease of Life! Ten years with several renewals perhaps? Not a day's lease have they! This day may be their last! They have no right to dispose of the future! To them I say: Live rightly to-day,—there may be no to-morrow!

One of the most pitiful statements that ever came to my notice was reported recently as coming from a member of the U. S. Senate. He said, "I have no intention of resigning from the U. S. Senate. I will on April 23d reach my seventy-second birthday. By that time I hope to resign from all the companies with which I am connected as a director. In all, I am a Director in seventy-nine companies."

"As soon as I resign from all the companies with which I am connected I will be able then to do my real work in the Senate, as I expect to work harder than ever before."

Director in 79 Companies! What does that mean? The average man can hardly do his full duty as Director in one company. Even if he gives a little time every day to the Company's affairs, in the end he will have to endorse rather blindly the acts of the President or Cashier, who gives his whole time to the Company's business. But here is a man who is a Director in 79 Companies, and "runs into New York once a week" assumedly to do his duty toward these 79 Companies. If it were not so sad, it might go as one of the gentleman's after-dinner jokes. A Director-ship is a sacred trust. We deposit in certain banks and insure in this or that company because men, in whose judgment and character we have confidence, are directors thereof. And later on, if it is discovered that these men are directors in name only, we have a right to feel outraged and cheated. Years ago, the Directors of the Marine Bank of New York were in session at a meeting and dispensing credit, while their President was making an assignment of the Institution which was in a bankrupt condition. Were these Directors doing their duty to know so little about the real condition of the bank?

Where a man's name stands, there the man should stand. No man should sell the use of his name; he defrauds the public by consenting to the use of his name in the interests of an institution of which he is a director who does not direct. Business will not permit such things!

Another point. The distinguished wholesale director says, "I intend now to do my real work in the Senate." What a confession regarding his previous six years tenure of high office when he was supposed and expected to be doing his real work. The idea of putting off performance of duty till the 72d birthday! It is preposterous!

A good many stock companies are organized nowadays in which the public are invited to buy shares. Sometimes these shares are valuable and pay dividends regularly, and sometimes they pay neither interest nor principal. What should be the ethical ness men, no matter how many stocks

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and bonds they crowd into their Safe Deposit boxes. Such men would change commerce into Commercial-test as applied to such companies?

1st. There should be honest intent on the part of the organizers and managers.

2d. There should be real value.

3d. There should be attention and energy shown in the prosecution of the business of the company, so that the honest intent may be carried, if possible, to a successful issue.

If these conditions are lived up to, the test of ethics has been complied with, and the failure, though sad, is excusable. If, however, companies are organized solely in the interest of the promoters, with no fixed purpose of protecting the interest of the other stockholders—or if there is no real value represented by the stock—or, again, if once having sold stock, no strong effort is exercised to make a success of the business of the company, the laws of business ethics have been broken, and the managers are seriously culpable.

If I may be further permitted to attribute to myself any of the authority of a preacher to-day, let me say, a few words to business men concerning the great opportunities for valuable construction work that come before them in their ordinary transactions. There are three principal business relations. 1st, with those of whom you buy; 2d, with those to whom you sell; 3d, with those in your employ. What splendid opportunities there are to build up manufacturers of whom you may buy, by dealing fairly with them and encouraging them in their proper ambitions. What opportunities to build up your customers, if you advise wisely and honestly and dispense your credits intelligently, doing at all times what is right in your business dealings; what opportunities to build up your employes, by giving fair wages, reasonable hours, good conditions of employment, and by taking a personal interest in their welfare. What opportunities to raise the standard of commercial relations generally and of business ethics in particular. The world is big enough for all—carve out a way for yourself; do not attempt to rise at the expense of your neighbor. The old saying, "One man's gain is another man's loss," is not based on sound doctrine; "All for one and one for all" is more correct, voicing the liberal spirit of fraternal co-operation. In practice it is demonstrated that we are all links in a common chain, and that we rise and fall together.

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Hellenism and Judaism

By Prof. J. Mayor Asher

It was in the year 332 B. C. E. that Judaism and Hellenism, the two greatest forces the world has ever known, first encountered each other. The meeting of Alexander the Great and the High Priest of Israel was characterized by high courtesy, and the expression of mutual admiration. According to the acounts of the Rabbis and Josephus, Alexander made public confession of his reverence for the God of Israel, while the Priest and people paid ready homage to the enlightened and humane conqueror. However prophetic the nature of the encounter may be of the ultimate harmony and adjustment between Hellenism and Judaism, it appears now in the light of the past, only as the preliminary courtesies of gladiators about to engage in a mortal struggle—complex in its phases, varied in its results, and fraught with the gravest consequences to all humanity. Our sages declare that the Spirit of the Night with which Jacob wrestled, was continually changing its form—now appearing unto the Patriarch as an armed hero in all the panoply of warfare—now, as a simple shepherd, fresh from the heart of nature, unspoiled and unsophisticated —and again, as a learned sage, full of wisdom and knowledge. Such a Proteus, in full truth, was the Hellenism that Jewry was compelled to encounter. Nor was the Judaism that fought in the different encounters ever quite the same. The three great completed moments in this long struggle are to be found in the National, the Alexandrine and the Scholastic Periods.

It is an interesting, though idle speculation, to consider what might have happened had Aristotle delayed his departure to Athens two years, and had accompanied Alexander on this expedition. There is to be found in the lore of the mystics, reference to two types of moral genius that are occasionally exemplified by the great men of the race; the one, apparently creative, and the other passive and retentive; and these are poetically referred to as "The Greater Light" and "The Lesser Light"—*Hamaor Hagadol,* and *Hamaor Haqatan.* Should these lights meet each other and complete each other in this life, then the Messiah would immediately come. It is, therefore, the peculiar business of Satan to prevent their meeting. Certainly it appears an adverse stroke of fate, and one which has materially retarded the progress of the race, that Aristotle should never have met the "Men of the Great Synagogue," and should have remained ignorant of the spiritual and ethical treasures of Judea. The constant refrain of Maimonides is profound regret that Aristotle was ignorant of the Jewish tradition. Certainly the Stagyrite Sage would have penetrated into the Holy

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Synopsis of a Lecture delivered before the Mikveh Israel Association

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of Holies from which the Macedonian warrior was debarred. The actual developments made the encounter of Hellas and Judea more that of "Night and Day" than of "the two lights." Events placed the Syro-Greeks in control of Judea, and encircled Judea with a belt of Hellenic settlements. Jewry was forced into closest contact with *Greek life*—with the religious, moral and social institutions of the Greek people as assimilated by the mongrel Syro-Greeks. The influence of Greek philosophy was of the slightest compass. There is no necessity to refer the asceticism of the Essenes to Orphic and Pythagorean influences, nor the scepticism of the Sadducees to Epicurean tendencies, for it is quite possible to trace both to native sources. Profound religious experiences always give rise, under certain conditions, to some degree of asceticism; and it is doubtful how far the Sadducaic scepticism was not a manifestation of conservatism in the interests of old heresies. As for the renegade Jews, all that is necessary to explain their treason, is the ordinary, vulgar motive of the worship of success, the promptings of ambition, and the attraction of sensual indulgence. Only in a very minor degree could the glamour of Greek art and literature have affected them. The example of these could have no great force for the mass of the people. The antagonism of Judea and Hellas was far too fundamental, and manifested itself at too many points. The antagonism and the resultant struggle was all the more fierce, because of certain traits common to both. The first of these was the extreme strength of the communal bond. Within Hellas there was a ready surrender of the individual to the State. Indeed, there was a quick resentment of the prominence or preeminence of the individual on the part of the body of the citizens. In democratic Athens the banishment of Aristides was voted for, becouse forsooth, he was "the Just." Socrates refused to avail himself of the means of escape from death, because that would be acting against the laws of his State. in Plato's Utopian "Politeia" there is scarcely more freedom for the individual than in oligarchic Sparta, which served largely for Plato's model. While such conditions may have affected adversely the development of individuality, they conferred tremendous power and effectivity upon the Greek State for defense and aggression.

Within Jewry, individuality was from the earliest days, intensely developed. This could easily be discerned by comparing the laws of Mishpatim with the code of Hammurabi. In paragraph 210 of the latter (Winckler's Edition) the murderer of a woman is punished by the slaying of the murderer's daughter. In paragraph 230 the builder of a house, who by his inefficient work had caused the death of the son of the owner of the house, was punished by the slaying of his own son. Yet when the Jew was at his best the communal bond was as strong as that of the Greek, but it was of different psychological origin. It did not arise from

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the repression, but from the development of individuality. It was the profound realization of individuality giving force to the demands of the conscience, making the salvation of the soul the end of life, urging the expiation of sin, and atonement unto God, which marshalled the Jews together to the defense of the Temple, of the Torah, of the Holy Land where the Jews for purposes of self-defense in the Shechinah dwelt, and united into one body.

A second trait common to the two was pride of race. The lecturer illustrated in detail the operation of *race pride* in the heart of the Greek. The Greek faced the rest of the world—the barbarians—with contempt and merciless hostility. The *Jew* in his pride of race was certainly equal to the Greek, but under normal conditions there was in the soul of the Jew neither contempt nor hostility for other men, only the liveliest sense of his importance to them and responsibility toward them. Israel was the servant whom God had chosen to be "for a covenant of the people, for a light of the Gentiles, to open the blind eyes and to bring out the prisoners from the prison." He was the bearer of God's truth to the rest of the human world, who were all the children of God. Nevertheless, the Jew's heart bounded with pride that upon his brow was written "Holiness to the Lord." It was inevitable that conflict terrible and long-continued should break forth between Hellas and Judea. This was hastened and embittered by the conflicting conceptions of freedom.

The lecturer, after analyzing with constant illustrations drawn from classical literature the Hellenic conception which practically resolves itself into the absence of foreign domination, declared that for the Jew liberty meant only one thing—the power to follow, unhampered, the dictates of his conscience in fulfilling the Law of God. What this meant in the golden age of his religious life can be best understood by the analysis of Psalms 19 and 119. The following points should be noticed. (1.) The fulfillment of each Mitzvah brought with it supreme ecstatic delight (Rabbi Jacob in "Ethics of the Fathers). (2.) Obedience to the command assured him perfect security amid all the perils of life. "It is not the serpent that slays, it is sin alone that slays." (3.) Beyond the horizon of this world he saw stored with God endless reward for each Mitzvah fulfilled. (4.) Each moment of life was the opportunity for a deathless deed, and through the Torah and Mitzvah the whole of life was made deathless. (5.) As life was made into the realization of the one Divine Will, it was harmonized in all its phases, leaving the soul free from all contradictions and misgivings. (6.) The Torah and Mitzvah was the bridge between the finite and the infinite. The human became Divine by fashioning itself after the Divine archetype. "Be ye holy as I am holy." "As He is merciful, so be thou merciful; as He is gracious, so be thou gracious."

So long as there was the living religion there could be no theology. The dead body is needed for the study of

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anatomy; God, however transcendental in His infinity, could always be reached by active benevolence and holiness of spirit.

So long as the Temple remained untouched, the study of the Torah unhampered and the exercise of the Mitzvah unmolested, the Jew was largely indifferent to the question of foreign domination. He had been quite willing to pay tribute to Persia, to Alexander, to the Ptolemies, and would have paid it readily to the Seleucidae. As long as he could remain the servant of the Lord, he was free from all human bondage, however grevious the tribute and however powerful the nominal master. "Ye are *my* servants and therefore not servants unto servants."

The Syro-Greeks when they attempted to abolish the Sabbath, to prohibit circumcision, to prevent the study of the Law and the Temple service, when they defiled the Temple-mount with the statue of Jupiter Olympus, were simply calling on the minority to yield to the veiws of the majority and to be loyal to the communal religion, and were probably quite unprepared for the white heat fury of the resistance evoked, a resistance bred by utter despair.

Perhaps the fundamental antagonism between Judea and Hellas was most clearly shown in their conceptions of the dignity of labor. For the Jew labor was sacramental. The bestowal of the power of work was a Covenant of Grace, even as the Torah was a Covenant of Grace. The Shechinah could not rest within Israel until Israel had sanctified itself by work. The merit of work would prevail for Israel even when the merit of the fathers would fail them. The life that was dedicated wholly to the Torah and had not within it the saving grace of labor, rested upon an insecure foundation, and could never attain or retain spiritual perfection. Holy Writ declares that "the man diligent in his work would stand before kings." and the Rabbis insisted that he who enjoyed the fruits of his own labor stands higher than the man who surrenders himself to the religious life and abstains from manual labor. Their view is expressed in the counsel "Love labor and hate playing the master and the gentleman."

The Hellene would have said "Love the life of the gentleman and despise labor." The laborer was largely excluded from the rights of citizenship in the Greek States. Even the highest genius failed to emoble handicraft in their eyes. Lucian, a Syro-Greek, depicts in his "Somnus" the arguments advanced by the spirit of sculpture and the spirit of learning in defense of the artistic and the scholastic life. The spirit of learning wins Lucian for the life of the scholar by the final contention that "even if he became as great as Phidias and Polycletus, he would still be a menial working with his hands."

Men seldom stop to calculate the price paid for the things that are enjoyed, or to discover who exactly paid the price. There are few more valuable treasures in the world than

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the philosophy, the art and the literature of the Greeks. But the pleasure these yield must be considerably diminished wherever there is a lively realization of the price paid for their production and the condition of the price-payers. Aristotle in his "Metaphysics" refers the origin of science to Egypt where alone there was a large leisured class—the priests. But is was the bondage of the lower castes that gave to the priests their leisure, and it was slavery, peculiarly detestable in those conditions, that gave to the genial Greeks their leisure to cultivate the arts and sciences. The Greek polity was based entirely upon the labor of enslaved humanity.

The lecturer proceeded to demonstrate that wherever slavery prevails, as it prevailed in Hellas, it is impossible that there should exist any pure conception of morality. The Hellenes were frankly immoral. The wife was almost devoid of rights before the law, was married without her consent, and remained through her life the ward of father or husband, brother or son, and was relegated to the society of slaves. Only when they were outcasts. (Aspasias and Theodotas), did women receive any intellectual consideration. Compare all this for a moment with the attitude of the Jewish sages, who were ever prepared like Akiba, to lay down in homage the achievements of their lives at the feet of wife or mother, declaring all to be the fruit of her hands and the product of her influence. The Jews, with their tradition that it was only through the merit of women that salvation had come or would come, with their aspirations to purity as the first stage of the soul-life, with their iron-bound regulations enforcing purity and continence even within the sphere of married life, could not but have despised the Greek and regarded him as living at the brute level. *"Ye* can claim the name 'man,' but *they* cannot claim the name 'man.'"

Hellenic immorality culminated in a black leprosy of unnameable bestiality which the influence of Judaism has made inconceivable for the man of to-day. To this leprosy, the prevalent slavery, the low condition of pure womanhood, and in a special degree, the constant exposure in gymnasia and palaestrae contributed. Even the Romans express their utter horror at Hellenic moral degradation. Cicero and Horace stigmatise excess of intemperance and debauchery as "Hellenic," and Pliny calls the Greek the inventor of every vice.

The lecturer declared that there was no occasion for extreme surprise at the condition of Hellas, for no stream of water can rise above its source and no nation above the level of its gods. Religious life must be an imitation of the gods worshipped.

Doubtless many pure and beautiful conceptions were hypostatised, personified and deified and enthroned in the Grecian Heaven. But Polytheism at its best remains utterly immoral. Even when the gods represent the purest moral powers, the consequences are disastrous. Virtue must be one, or it ceases to be a virtue. If you deify Justice and deify Mercy, then you separate the one from the other. But Justice without Mercy is cruel rigor,

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and Mercy without Justice is culpable weakness. If you deify Love and deify Purity, then you separate the one from the other. But Love without Purity is bestiality, and Purity without Love is selfish isolation. But in the Greek Heaven there were also many impure conceptions and unclean fancies. Homer and Hesiod were the only universal school books in Hellas and the stories of the gods therein contained gave inspiration to the Grecian youth. The conduct of the gods was quoted by the State as precedents for its action and policy. The darker moral leprosy was protected from denunciation by the stories of the rape of Ganymede by Jupiter, and of Pelops by Poseidon.

Was it a wonder that the people of the living God arose in their strength to prevent the pollution of His Altar by the idol of Jupiter? Was it any wonder that the people of the Torah should arise and revolt against Grecian expediency and should vindicate the Law of Holiness against debauchery, treachery and cruelty, that they should fight for their own souls and the souls of the world? And furthermore, was it any wonder that they should win in the struggle, with God as their Standard?

During the first four centuries of its history the Christian Church celebrated the triumph of Judea on the Feast of the Maccabees. It is indeed a proper occasion for a universal festival, for even as the Spirit of the Night blessed the Patriarch who had conquered him; so, too, had the Greek full occasion to bless his conqueror, for his defeat meant for him the commencement of a higher life, the revelation unto him of the true God and the salvation of the soul.

As to a Jewish Congress

An Evening with the Judeans

A well attended meeting of The Judeans was held January 30th to discuss the desirability of calling an American Jewish Congress. Though a number of gentlemen were not loyal to the subject, a most instructive evening was spent. Dr. Henry M. Leipziger presided. In opening the meeting he said, in part:

ADDRESS OF DR. LEIPZIGER.

"I am very glad to meet you here to-night at this, the first meeting of the year. It is the purpose of the members to arrange for three or four meetings, informal in character, just as this is, where we can get together to consider the great problems that are now presented in their most realistic form, for the future welfare of Israel as well as of humanity. Men can profit by pleasant general intercourse. Each of us has some opinion upon the questions that have been propounded by the Governors; each of us even in an imperfect way, has some thought upon the desirability, for instance, of having an international or a national congress of the Jews;

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each of us has a negative or a positive duty with regard to the character of this congress; each of us has thought something about the influence of our race upon the destiny of our country, and we are thinking upon what will become of us when we have a Jewish population twice as big as it is now. No body, it seems to me—no body in the Jewish community, if there is to be a representative body—nobody in the Jewish community should be as representative as the Judaeans; for that purpose it was founded; it should make itself felt in the community as a forum for the discussion of these problems which it will take generations to solve. All the intelligence, all the learning, all the interest of the intelligent men of the Jewish community, would not be too much to be brought to bear in the solution of these problems. To-night, as a beginning, let us devote our thought to the question of a congress, national or international, as desired. It is proposed, at the next meeting to discuss the immigration problems. We shall try to have presented to you, then, some well digested facts by persons who have given the question of immigration serious study, so that at the end of the four meetings at least we, who have attended, can have some clear ideas and better understanding as to what is before us in this community of which we form so vital a part."

ADDRESS OF DR. MAGNES.

Dr. J. L. Magnus was the first speaker and spoke in part as follows: "The question before us is whether or not a congress, a conference, either international or national, is desired. From my own point of view, a congress is most decidedly advisable; whether the congress be international, whether it be national. The national Jewish point of view is one that has as its basis a concentration of the forces at a given center, be it a land center, or a congress, be it whatever center it may turn out to be. Some Jewish nationalities are content with trying to create an international organization, a congress; a Jewish nationalist of that rare type is the well-known Russian writer, Dugenal. At a recent conference held in St. Petersburg, tthe report of which is to be found, I think, in the Hebrew paper *Hazman*, the Jews in Russia, representing all opinions of Russian Jewry, revolutionary, conservative, orthodox and radical, by unanimous vote, declared a congress for Russia was advisable. Dugenal believed that two organizations were advisable, a political organization of the Jews of Russia and what he called a cultural organization of the Jews of Russia; the cultural organization to busy itself with the internal problems of our people. Now Russian conditions, of course, are not conditions that prevail throughout the world, and I think it would be advisable to have a congress in Russia, but it does not follow that for this reason it is advisable to have a congress in the United States.

"Now, is a national congress among the Jews advisable? It is advisable because, in the first place, the Jews of the United States will form an integral part of the great Jewish

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organizations throughout the world. A congress of Jews in the United States will be a congress to elect delegates to an international congress of Jews. In the second place, a congress of Jews in the United States is desirable, because there are specific problems which confront us here today. There is the problem of immigration. There are some who say organization is not desirable because of the problem of immigration, for if the immigration question be discussed in a congress, there would some harm accrue. It seems to me that if a congress, whether national, or international, were advisable, it would be of value just to put an end to that terrible terror of Jews, which is just the problem. Whenever anything confronts the Jews, some excellent gentlemen betake themselves to those places where they think they can get relief, and, in the name of the Jewish Community, devise plans for the Jewish community to relieve them. These gentlemen do not represent the Jews of the United States at all, or a greater part of the Jews of the United States. It is simply another instance of persons who are respected at court, and who have the ear of those who are in power, and because of having the ear of those in power have the means of representing the Jewish community. It is necessary that the Jewish people itself have a voice in the conduct of its own affairs. There is no people in all the world that has not a voice in the conduct of its own affairs, that is, no people which calls itself civilized, or democratic. It is necessary to give the Jewish people a democratic constitution and not a bureaucratic constitution. It is necessary to give it a democratic constitution by forming an international congress, the delegates to which shall be elected by the people of the different countries where Jews dwell. Is a congress in the United States possible? I think it is. One plan is this: That the Jews of the country organize on a basis requiring each one over 18 years of age, to form themselves into an organization to which they should contribute one dollar per year. Every one who contributes one dollar a year should, at the time of his contribution cast his vote for a delegate from his district, to an American congress. I think that plan practicable; I think that plan is not very difficult to carry out. Another plan would be to have representation from national organizations; that is, organizations having branches in different parts of the country; another plan would be to divide the Jewish community in the synagogual and non-synagogual parts. There are many plans which might be suggested. The first plan, however, seems to me to be the most feasible. In introducing this question, I wish to give a few reasons why an international congress is advisable, and also why a national congress is advisable, and I wish merely to suggest the questions involved."

ADDRESS OF DR. FISHBERG.

Dr. Morris Fishberg then said in part: "I wish to point out a few mistakes made by the speaker preceding me while discussing the advisability of a congress. He starts out with

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false premises, laying down the assertion that we are a nation, and as such we ought to look out for ourselves. Now the idea that the Jews are a nation is an oriental idea. It is not an idea that obtains in civilized communities. (Laughter.) The main trouble of the Jews was that the Church and State were united against them, as Jews and as individuals. As soon as the Church and State were divided, beginning with the French revolution, better times began for the Jews, and, in fact, at present, in Oriental countries such as Turkey, Persia, or in semi-Oriental countries such as Russia, where Church and State are united, the same conditions prevail. Our people in Persia are considered foreigners, as they are also in Russia, although they had been there as long as the Russians. A Turk cannot conceive one to be of his nation unless he be of the Mohammedan faith. On the other hand, take a country like these United States, where one can be Roman Catholic, a Protestant, a Jew, and still remain an American. The Catholics in Germany are by no means not national Germans because they are not Protestants. In Italy, when the Church and States were united, the Jews spoke their own language, and had their own peculiar habits, and also did their best to submit to the civil government of the country. They would gather together and settle their differences before Rabbis, and they do it to-day in Russia. The Jews are citizens of the country they live in. They are ready to fight for their country when occasion arises, and I see no reason why we should wake up the anti-Semites again, who have always accused the Jews of being a peculiar race. Asiatics can never live with the Aryans; they accuse the Jews of being against civilization. I heard about a Jew looking for a flat and, hearing that the flat was occupied by some Italians, he would not move there. The reason was he could not stand Italian society. The Italian cannot live with the Jew.

"I assure you that in the West—most of us have been in the West—in a western town take the American population which has been there for two, or three generations—the Jews live among the Christians, and do not run away from the Christians, and the Christians don't run away from them. Now why should we not want to adapt ourselves and assimilate ourselves, and become part and parcel of the country, instead of talking about a nation within a nation. We have always been accused of that. I am proud of certain characteristics which the Jews possess, but take all the great geniuses, all the great Jews here or in the Orient, beginning with Spinoza: Did they grow up under modern, civilized culture, which did not necessarily involve their religion, or under Jewish culture? Now who is going to reign in an international congress. Take it in the United States. You want to divide the classes into the synagogal and non-synagogal portions. What will our churchless people do? The Jews are Europeans and not Asiatics; they can live together with Christian people; they can live together with Ary-

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ans. In Russia, between 1870 and 1880, when certain freedoms were given them, they were ready to assimilate there. Now in the United States, they are governed as well as they were ever governed; they elect their own representatives. The accusations made by the anti-Semites will be very careful not to rest if the question of a congress is settled in its favor."

REMARKS BY M. S. LEVUSSOVE.

Mr. M. S. Levussove said in part: "I. for one, have not given sufficient thought to the question of Jewish nationalism to be able to speak with anything like authority on the subject. I understand that the two preceding speakers have considered the questions involved and have arrived at different conclusions as to the question as to whether or not there should be a Jewish congress; and whether the Jews are a nation, it would be a most difficult question to solve. Happily, however, we need not have any decided views on one or the other question, to be able to come to a conclusion as to whether or not it is to the best interests of the Jews the world over, and particularly Jews in Russia, to have a congress, either national or international, because the problem which is now confronting is plainly and simply this: What shall be done to relieve the Russian Jewish situation? Now it may be that it is advisable to branch out from that, as from a germ, to other things, but the essential problem is before us by the conditions that have been evolved in Russia. Now, gentlemen, the conditions as they have existed for the past few months or a year, if they had entirely ceased to exist, would not entirely have abolished this problem; but there are other reasons to believe that the conditions as they have existed are likely to continue, even in acute form; even as massacres. Therefore, something must be devised to relieve the situation. The question is, will a national or an international congress, as you may please to call it, solve the problem and alleviate these conditions. Properly speaking, there are two things involved. In the first place when men are injured, as these were, relief must be given momentarily, relief of some kind. Secondly, we are perfectly well aware that in this country we shall have to offer shelter to those that seek refuge here.

"Now these two questions, not the question of the Jewish nationalism, but these two subjects, relief and shelter, to my mind cover the essential problems for solution. In the first place relief. It would seem to be an exceedingly small matter to consider merely the question of devoting a certain amount to men suffering, whether they be Jews, Christians or Mohammedans. When the Armenians were massacred, I am aware of the fact that money was contributed by Jews purely on humanitarian grounds. Now, Jews have been massacred; we certainly should contribute and do our share. But a contribution to bettering the conditions of the Jews who have been injured by the Russian mobs, is insufficient from the point of view of relief. Properly speaking, that relief is important which will not momentarily help the Jew in Russia, but that relief is important which

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will help him help himself, which will put him in as good condition as all the other elements of the Russian population; in the position of the Finns, Letts, Poles or Little Russians, who have certain grievances against their form of government, and which, in their peculiar way it is possible to have certain improved conditions. Now, if we can, in any way, place the Jew in the position of a Russian subject, trying to better his condition there, not running away, but trying to better his condition, that is really in the nature of relief. We, in this country, are proud of our American citizenship. The preceding speaker, as well as others of us, point to the fact, as one of the great elements of our intellectual pride, as it were, that we are citizens of this great Republic. Why should not we help the Russian Jew to work out his own salvation, not alone as a Jew, but also as a Russian? That comes under the heading of relief, and this question leads up to whether there should be a conference or a congress. It seems to be beyond question that certain elements of the Russian population who have been rendered helpless should not alone be afforded shelter, but in whatever way is possible should be assisted. Now it is a question of the distribution of the incoming Jewish population; that is a question, however, that no one man nor 100 men can solve; that is a question which must be solved by the entire body of American Jewry. It is a question in which a little place in Texas has just as much interest as has New York City, and, in a measure, perhaps, a little place in Texas would be more interested than we, or perhaps, we would be more interested in a little place in Texas than we would be in New York. In other words, it becomes clear that the problem of distribution will be the one that will engage our attention largely in the future, and that is the problem that needs not alone serious, earnest activity, but it needs popular co-operation. Let me point out more of these things a little more in detail. I happened to pick up the report of the Removal Office some time ago, and, quoting from memory, I think about $130,000 was expended during the last year; with that money 5,000 Jews were sent out of New York, a number comparatively small compared with the volume of immigration we are likely to get and there is an open question as to how many return to New York, which leaves us very close to the original question we started from in order to solve the local condition. I spoke with a man who was conversant in detail with this work, and he mentioned this fact to me; he said: "We can place as many of these Jews as apply for a position; we can send them out, but there is a strong sentiment on the East Side against removal work, and, really looking at it from their point of view, how can we blame them? There is hardly a body of men that will permit in the interest of any one else or in their own interest to be removed. If the removal is to be effective, now or in the future, that work must be largely originated or inspired by the Jews of the East Side and of the coun-

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try over. That work must be the work of not one man or body of men, but of Jews all over the country, participating, co-operating and standing shoulder to shoulder to solve that one problem, and that is not the question of nationalism. Now, following this up, we see that if you are to have this co-operation of the Jewish community in solving this problem, you must have in a measure, representation of this community; you must have a general medium through which this community may voice its sentiments of approval or disapproval. I think it may be safe to assume that the solution of the Jewish problem must be the work of the Jews themselves. The solution of the American Jewish problem, if there is to be one, must be the work of the Jews here. If you do not begin with the ounce of prevention, you may have to give the pound of cure. Let us prevent by this co-operation. That leads me, of course, to the question as to whether or not we shall have a congress or conference. Now it seems to me that for this problem you must have all forces co-operating. That conference, it seems to me, should have both elements represented of the masses, formed, I don't know just how, and in addition there should also be representation of the men, not precisely of the masses, but of the men who stand for what is most thorough, most brilliant, most dignified, in the American Jewry."

The meeting was then opened to general remarks.

Dr. W. Freudenthal said: "I think if we go about in a practical way, the thing for us to do is to hear the opinion of all societies in Greater New York. Let us have a meeting of all these societies and bring them together, and after we hear from New York, let us call the national meeting together. I believe it is very possible, as Dr. Magnes said. "Every one who wishes to contribute 50 cents or one dollar, let him have a vote. What I want to bring out is that first we should have a meeting of the charitable societies in New York City.

Mr. Daniel P. Hays said in part: "I have not given the subject much thought, but the remarks of the last speaker lead me to say something of my own personal views. He says that he has been in this country twenty years and he thinks that during that time he has learned a great deal about it, and he is satisfied that there can be no assimilation between the Jew and Gentile. That has not been my experience. I was born here, and my family before me have been in this country for more than 200 years, and I have found it possible for the Jew and Gentile to assimilate. It seems to me that the worst thing that could possibly happen would be the establishment of a Jewish congress. There is no Jew but a religious Jew. If Judaism be not a religion it is nothing, and if there are national Jews the best place for them is some place where they can set up a Jewish nation. America is not the place for the national Jew, because the very principles upon which this American Government was founded and the very reason we are here, is because there is no distinction between one man and another and all

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men are brothers. The very idea of American Government is that you can be a Jew and I can be a Gentile and yet we are brothers and American citizens. The Jew must not be the one to destroy that idea in America. If there is a condition in Russia, a material condition, which calls upon us as human beings and as brothers of this persecuted people to render them material assistance, or, to solve the problem of immigration, let us come together as Jews and brothers, but not to have a congress. We have only one congress and that is the Congress of the United States. Let us come together and form a society and let every Jew bend his best thought to the solution of the problem and do the best that can be done for these our suffering brethern in Russia."

Prof. Richard Gottheil said that the opposition to Jewish Nationalism never came from a Christian; it has always been made by a Jew. He was an American citizen, and at the same time a national Jew. His nationalism did not inspire in his fellow citizens the slightest suspicion that he did not perform his duties as an American citizen. There are men who are so fearful of their position that they imagine that every stand they take may cast a suspicion upon that citizenship...He had been permitted to stand before large Christian audiences and informed them that he was an American citizen and a national Jew, and he had never seen that this seemed to be inconguous in their eyes. Yet, as soon as he rose to make that statement in a Jewish assembly, at once a suspicion was shown upon the faces of those present. He could not imagine how any Jew, whether a national Jew or a non-national Jew, could take the slightest exception to the proposition as it had been formulated. The spectre of anti-Semitism was perhaps the worst enemy, the worst foe of the present day Jew. Whenever anything is to be done, this cry of antiSemitism has been raised in the Jew's face, and he could do nothing practically.

Dr. Joseph Silverman said: The statement has been made that it is only the Jews who object to Jewish nationalism. I heard Bishop Potter say recently at a meeting that the salvation of the Jew was assimilation, and I advise all our people to become assimilated as quick as they can and become American in every respect; assimilation is our only salvation. Assimilate socially, politically and commercially with this country. We have every right to remain individuals and to maintain our individuality as far as religion is concerned. Personally, I do not recognize any man as a Jew unless he is a religious Jew and a Jew who refuses to join the synagogue absolutely, and at the same time would be a Zionist or a Jewish nationalist, is to me a contradiction in every respect. He must, if he is a Jew, and wants to be a Jew, be a member of the Jewish Synagogue; whether he is a contributing member or not is another matter, but he must consider himself of the Jewishsynagogue, and there is no other organization of Jews except on the basis of the synagogue, and the only organization that I am in favor of is a union of these congregations.

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We have two such unions in this country now; one is the Reform and the other the Orthodox, and, a common union of these is the only national organization we ought to have; and the only thing for us to do is to strengthen these two organizations. Get every reform congregation in the country into the union of reform congregations and do the same with the orthodox congregations, and then the national organization is already formed. If you have these two national organizations, you have all that is necessary to unify Israel in America; give such a union strength, ability, honor, integrity and give it permanence. You have then also the machinery and the only machinery that we need when an emergency arises in any country in Europe, that calls for cooperation.

Dr. I. S. Moses said that he felt that he was a religious Jew and he was prepared to co-operate with religious Jews for the betterment of his fellows.

Mr. Gregory Weinstein said that here in New York we are making too much of our peculiar situation.

Mr. J. L. Buttenwieser said in part: "We ought to agree upon what conference means and upon what assimilation means. If it were a question of Zionism or non-Zionism I do not think I would be in doubt as to which way I should vote. Now the question for us to consider is, is this national conference to be for any other purpose than strictly Jewish purposes. If it is, I cannot agree that the union of congregations will answer every purpose for which it may be called to action. I think this a question of whether we are able to grapple with the fearful problems that this terrible persecution has thrust upon us. It seems to me that we shall need some general principles in which we want every Jew, moved by a Jewish conscience, who may not be within the sphere of a congregation but who is moved by Jewish sentiments, to respond to the cry of Judaism wherever that cry may be raised."

Rev. Dr. S. Schulman said: "I had occasion to preach a sermon on this subject four weeks ago. This sermon will appear in pamphlet form. I said that should any necessity for an American Jewish Congress arise, which is as yet by no means clear, the machinery for the calling of this congress actually exists. That machinery is the only one that can exist. The only official expression of the Jewish consciousness is the synagogue, and this we say not in any excluding spirit. All Jews by birth are potentially religious as long as they have not taken a decisive step and united themselves with another church. We count them as Jews, whatever their synagogue attendance may be. Every synagogue in America, orthodox or reform, is a cell in the vital organism of Judaism, but the great question is, do we need a congress at all. This has not been made clear. It has been said that only Jews cast aspersions on those who claim to be national Jews. We mean to cast no aspersions. We do mean, however, to say that there exists an irreconcilable contradiction between Zionism and the claims and aspirations of the modern Jew. Par-

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a doxical as it may seem, the existence of Zionism makes an international congress impossible. It has been proved to be a dividing and excluding force in Jewry. Much is made of the fact that Zionism has shown unifying power in so far as it has been able to erect a common platform for a Nordau and Mendes, etc. But as a matter of fact, by making nationalism a dogaspirations to co-operate with it in any work on behalf of Jews and Judaism. The organizations of America have with a correct instinct refused the inma, Zionism has made it impossible for the two million Jews in Europe and America, who have no national vitation to attend the present so-called International Congress in Europe. The Zionist movement is not unjustly conceived as the matrix of this international movement. To attend such a congress would mean to give color to the assumption that American Jews favor nationalism.

"I resent the expression *Hof-Jude* used by the reader of the paper of the evening. The gentlemen who, as the speaker said, in the critical situations sought help when they expected it, did not do so in the cringing spirit of a court Jew, but as the representatives of free Jewish American citizenship. As far as I am concerned, they represented me well enough."

Mr. P. W. Wiernik, editor of the *Morning Journal,* said, in part: There is one characteristic in most of the letters from Russia and that is that those people over there, writing to friends in the United States, do not mention anything about the solution of the Jewish problem. The only thing that every one of them wants is a steamship ticket, and for me the entire Russian-Jewish problem is simply the problem of ready cash. If I thought a congress would provide that, I would be in favor of a congress. As far as I can understand the effect of a congress would be just the contrary, and it is one of the reasons that I am against a congress. Another reason is that experience has proven that every effort in this direction is futile. It is my own belief that organization is the order of the day. There was a day when people believed that angels or devils could accomplish anything; now, we believe that organization can accomplish everything."

The Smoking Furnace and the Burning Lamp

By Jacob S. Raisin

A cloud has lately settled over our people, and a "horror of darkness" has extinguished many a bright ray of hope. Thousands of our co-religionists were done to death in the most brutal manner, and hundreds of thousands more were reduced to utter misery. Zion can find no consolation.

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Rachel is weeping for her children who are no more. Never before was there such a gloomy page written in our history. In the long catalogue of suffering nothing could equal what we endured during the last two months of the departing year. The awful Apocalyptic vision seemed to put on material form, and Israel's woe became a veritable "mountain of fire in a sea of blood." They who fled by the thousands at the mere sight of a handful of armed Japanese have committed most dastardly crimes against defenseless men and helpless women and innocent children. Our bravest and best have fallen victims to the fury of bloodthirsty mobs, and one feels like questioning Providence: Why has all this befallen us? If there be indeed a God of justice why does He suffer such outrages to take place? Why does not the arm wither that is raised against the innocent and guiltless? We feel like exclaiming with the Prophet Habakkuk; "Art Thou not of purer eyes than to behold evil, canst Thou behold iniquity? Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?"

I shall not attempt to answer these questions actually put to me by a number of friends. I could not, even if I would. The mere contemplation on what I read and heard recently bewilders my brain and staggers my imagination. No, not even a Moses or a Job succeeded in their attempt at an explanation of the mysterious ways of God whose justice is like the mighty mountains and whose judgments are like the great depth. Well did our sages advise to avoid consoling one while his dead is still unburied, while his wound is still open; for neither consolation nor explanation is possible. Yet a few words may not be out of place to justify the ways of God to man, to point out the "smiling face" hidden behind this "frowning Providence." We are weary of the tales of horror we read morning after morning; we are tired with the shedding of tears. *After Tiskah B'Ab* must come a *Shabbath Nahmu;* the voice of lamentation must yield to the word of consolation. And the festival of Hanukkah, which we have just celebrated, bids us to hope and be of good courage, and, bringing to us the message of the victories of the past, tells us to overlook the sorrows of the present, and renew our faith in the best that is yet to be.

Many are the lessons which every catastrophe teaches, though some of them may add the sting of despair to the agony of grief. Besides the misery which, do what we will to relieve it, must now and for some time to come be endured by the widowed mothers, the orphaned children and the maimed and disabled men, what a bitter disappointment it is to find all at once that our hopes in progress and civilization have all been in vain. Besides the poverty and danger that still stares so many of our unfortunate co-religionists in the face, what a painful discovery it is to us that many whom we regarded as philanthropists were misers in disguise. Besides the tragedy which has disgraced our new

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century, how sad and bad and maddening the disillusionment which follows in its wake when we behold that those who sit in high place, who should at least try to exert their good offices in our behalf; that he whom we regarded as a paragon of fearlessness; that they who teach and preach the religion of love, love not only to a friend but to a foe as well,—that they should stand by the blood of their fellow-men and say not a word! The altar we built to the faith of humanity is broken. We are disappointed in our Chief Magistrate who found not one word of condemnation or consolation in behalf of Israel in the unusually long message he sent to the House of Representatives, and we are ashamed of the ministers of the Gospel, who omitted the Russian Terror from their preachments to their people.

But is there no good even in this? In this smoking furnace which consumes our bones, is there no burning lamp to remove the darkness from our eyes? Is it little to locate the plague-spot, to tear off the veil and to know who is for and who is against us. We have prayed to God to protect us against our obsequious friends, for against our open enemies we can endeavor to protect ourselves. Our prayer is fulfilled. We now know to distinguish between the sheep and the goats. It is easy to pose as philanthropist when there is little demand for charity. We can pose without difficulty for liberal-minded when no occasion offers itself to put us to the task. If you have met with the Evil One, say the Rabbis, bring him to the Beth Hamidrash and you will soon find out the stuff he is made out of (*Sukkah*, 52 b). If you cannot tell the difference between sugar and chalk, put it in the fire and see whether it melts or hardens. In the latest smoking furnace through which we passed in that crucible of pain in which we were tested, how many whom we believed as sweet as sugar proved to be as hard as adamant!

But we have learned also something more agreeable and edifying. We should now be convinced more than ever before that the majority is superior to the minority, that mankind as a whole is far above a few individuals. What though our President is reluctant to use the power vested in him as the head of our nation, most of the citizens of our land would if they could exert it. What though many preachers of the Word of God did not think it advisable to protest against and denounce the immolation of thirty or forty thousand of His children, the pew proved itself much further advanced than the pulpit, and the readiness with which Gentiles the world over responded to the call, and the sums they contributed to the National Relief Fund here and abroad is a happy omen that though the lion and the tiger still lie deep in the hearts of men, they are being kept in check and subdued more and more by the ever-advancing and seldom failing influences of civilization.

This indeed is the most gratifying and consoling ray of light in the darkness which surrounds us. All catastrophes are barometers indicating the height to which humanity has risen.

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They show the proportion which those brutes in human shape bent on lust and rapine and cruelty bear to those who were created in the image of God; the ratio of fiends who find satisfaction in destroying and despoiling and assaulting, to those who are "but little lower than the angels" It was so during the fires in Santiago in 1863, and in Chicago in 1871; the floods of Johnstown in 1894, and in Galveston in 1900; the destruction of the Iriquois, and the disaster on the General Slocum during the last two years. It was so during the massacres in Kishineff and is so now in the pogroms at Odessa, Lodz, Kieff and the scores of cities ruined by the Black Hundred. Our pain became less piercing, our grief less overwhelming when, through the mist of tears, we saw for once all barriers removed, all differences disappear, and Jew and Gentile, Catholic and Protestant vying to bring the first aid to the injured. For the first time perhaps we have tasted how good and how pleasant it is for brethren to be united in a common cause, to succor those who suffer, not because they the bone of our bone and flesh of our flesh, not because they are tied to us by the bonds of race or religion, but merely because they are *men*. Verily, what an enchantment there is in this music of humanity produced as some

by the process of the suns."

one said, not by drum-stops, but by heart-beats! What a soothing balm to our sorrow it is to read that even in the place of wickedness there is justice (contrary to the statement of Solomon), and that even in Darkest Russia itself there were noble Christians who sacrificed their all for, and frequently met with, the same fate as their Jewish countrymen. What a sadly sublime picture of self-sacrifice was presented in the New York Ghetto when Jewish women tore off their bits of jewelry, and the Jewish workingmen—they who toil in the sweat-shops, and with all their toil hardly earn enough to maintain themselves and children—devote one tenth of their starvation wages and labor all night in addition to it that the proceeds of the "overtime" earnings too might go to swell the fund for the relief of their unfortunate brothers in Russia!

Yes, if the massacres have proven anything, they have proven the depth and the height and the hold of the idea of the Brotherhood of Man. Thousands of miles separate between them and us. Many of us can hardly understand their language, nor have we ever see their face. Prejudice, too, and family quarrels have hitherto helped not a little to put a Chinese wall between the children of one Father. Yet there is one *lingua franca*, one universal tongue—the language of woe; there is one face which we all recognize, the face of misery; and there is one touch of human nature that knits us together and makes us all kin. And hearing the voice and seeing the face and touched by that chord, the great heart of humanity responded instantaneously. The Jew recalled the statement of the prophet "Have we not all one Father, hath not one God created us all?" The Gentile remembered the

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statement of the Apostle that the Almighty "hath made of one blood all the nations of the earth." The unbelievers in both camps recognized the fact "all men are and by right ought to be, free and equal," and that the same red corpuscles course in the veins of every human being irrespective of what his race, face or place may be. It is good to know this lest we lose heart. We never or seldom feel that we have nerves or bones until harassed by disease; nor were we consious of the sympathy of the world until our late misfortune has befallen us.

And more encouraging even is the sincerity of the sympathy extended by all to all. The sorrow was universal, the charity sublimely democratic. Just as the brain records every sensation, be it from the coarse skin of the souls of our feet or from the delicate nerves at the tips of our fingers; just as there is neither too low nor too distant a part of our body which is not in direct communication with the head and the heart, so is the suffering of the least of us felt and responded to by the highest of us. Last summer President Roosevelt touched a button in his office in Washington and the Fair was immediately opened at Oregon. It is thus also with mankind. Let a person be maltreated in St. Petersburg or Nizhni-Novgorod, and the effect thereof will soon be felt at New York and San Francisco.

On Monday, December 4th, one of the largest and most affecting parades our Metropolis had ever seen took place in the chief thoroughfare of the city. About 350,000 souls marched in and looked on the mournful procession of the Jewish people in protestation against the blood-curdling outrages prepetrated in Russia. For two hours and more business was suspended in the busiest mart of the New World, and Greater New York seemed to participate in the sorrow expressed by and for the martyrs of religious persecution.

And well might not only the Metropolis but the entire nation show this token of respect for those who died that Russia might live. The blood of these martyrs must eventually become the seed of Russia redeemed. Well might the bells not only of the famous Grace Church, but of all the liberal denomination toll in sympathy with the victims. The blood of these martyrs must eventually become the seed of Russia reformed. "Live in thy blood! Live in thy blood!" has always been the fate of the principles of Judaism from Ezekiel until to-day. Willing or not, Israel always proved to be a Regulus and never allowed himself to be an enervated Sybarite. He always cast his lot, as he now does in Russia, with students and Liberals. For thousands of years he played the part of the noble Arnold von Winkelried, of the Swiss Underwalden, who (as a historian tells us) "when the fixed and serried lances of the Austrian army were before him at the battle of Sempach, and there seemed no way to break through them, turned to his people, saying, 'I will make a way for you; faithful, dear confederates, think of my family!' then rushed upon the opposing phalanx, and took their

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lances in his very bosom. Our Bundists and Socialists and Poale Zionists of the Maccabean race are to-day doing the same thing in and for tyrant-ridden Russia.

Such is the burning lamp, which like in Abraham's vision we can discern in the smoking furnace, such the great light emanating from the blackness of darkness. Premature it my be, it cannot be untrue. And even if this be an illusion and a *mirage,* the greatest and best of mankind have found therein courage and consolation. The Marquis de Condorcet, while hiding himself from a French mob, amid the horrors and terrors of the Revolution, amid the blood of innocence and nobility flowing around him, sat and wrote a book the subject of which was "Man's Certain Progress to Liberty, Virtue and Happiness." Our own "God intoxicated philosopher," Spinoza, smilingly faced a mob, howling for his life, and was only moved thereby to philosophise on the nature of human intellect, and beheld that after all it was good and promising. The saintly Talmudist declared that "even when a sharp sword is stretched, Domicles-like, over the neck of a man, he should still hope and pray for the best," and the pious Nahum was wont to say on every vicissitude of his life, "This too is for the best."

So, together with these famous dreamers let us too dream on. If humanity has not yet attained to the height of Pizga whence it can overlook the land of Promise, if man's inhumanity to man "and religious fanaticism and political expediency still are holding the masses in their iron vice, let us yet be strong and of good courage and patiently wait for the time when the prophetic aspiration will become a realization, when the words which yearly ring in every church "Peace on earth, good will to men," will no longer bring the blush of shame to the cheek of every conscientious Christian, when indeed, like in the days of the Hasmoneans our sorrow will be turned into joy, our darkness into a great light, which will shine brighter and brighter until it reach its meridian of splendor.

"For I doubt not through the ages one
increasing purpose runs,
And the thoughts of men are widened
by the process of the suns.

Activities of the Field Secretary

Most encouraging are the results of the efforts of the National Field Secretary who has recently entered upon her duties. It is apparent that the chief difficulty in the way of most communities, is a lack of initiative. There is a desire everywhere latent for some active, interesting and useful effort along Jewish lines. What is needed is somebody to start the work. Miss Jeanette M. Goldberg is fulfilling this function in her visits as Field Secretary to the various communities of the land. Letters received from Wilmington, Delaware, the first place she visited, tell of the enthusiasm

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aroused and the organization there of a Circle of 47 members. Some little time is needed to get people to understand just how to go to work. But once the desire is created, there is a willingness to go on and the help is afforded eagerly and freely by the Chautauqua office. In a community like Wilmington in which hitherto nothing of this kind has been attempted, there is some timidity. Plans have been made for visits of Chautauqua officers from time to time and Popular Lectures given under the auspices of the Chautauqua Circle to help sustain and further the studies. The Course on "Jewish Characters in English Fiction" which is a simple Introductory course, has been taken up. The community is thoroughly aroused and the Congregation, Young Men's Hebrew Association and Lodges have been co-ordinated in this undertaking. Good results are anticipated.

The State of New Jersey has generally been regarded as unresponsive to Jewish efforts. Miss Goldberg refutes this aspersion vigorously, as a result of her experiences. At Trenton a meeting was held on January 29th, which under the spell of her enthusiasm, resulted in the organization of a splendid Circle of 24 active members enrolled under the leadership of Rabbi Nathan Stern. The following persons enrolled: Miss Hannah Vogel, Miss Barbara Vogel, Miss Fannie Freeman, Mr. and Mrs. Samuel Levy, Mrs. E. New, Mrs. Rose Simon, Mr. and Mrs. J. A. Fuld, Mr. and Mrs. Abe Siegel, Manus Fuld, Mrs. L. H. Stein, Mrs. D. Hirsch, Mrs. Eli Simon, Mrs. B. Cohen, Miss Lina Warady, Mrs. Jacob Grumbacher, Mrs. R. Greenberg, Mr. and Mrs. J. D. Rice, Mrs. Julia Goldberg, Miss Marion Tolish, Mrs. Louis Fuld. A later meeting was planned for organization and election of officers, and was fixed for February 4th. The Bible Course will be followed. Mr. J. D. Rice of the Trenton Circle has written to secure the Society's series of lantern-slides for Purim and offers his experience in this special field for developing its resources.

Bayonne, New Jersey, gathered an overflowing audience to meet Miss Goldberg. 'I do not believe that I ever had a more attentive one," she reports. "The interest communicated itself to the men also. I succeeded in organizing a Circle of 27 members. I was asked to return to organize the boys. A very touching incident of my visit was an appeal of a band of young girls, 16 to 18 years of age, that I should return to organize them also. They are mostly of the more recent immigrants and are keenly appreciative." The Bayonne Chautauqua Circle was organized with the following members: President, Miss B. Goodman; Secretary, Miss A. Sussman; Treasurer, Miss Riesman. Members,—the Misses Mildred Grodberg, D. Grodberg, R. Weinberger, I Levy, S. Reiner, F. Cohn, I. Jacobs, R. Jacobs, R. Marshak, F. Lazarus, L. Sieler, A. Persohn, F. Balinky, B. Belikopf, F. Miller, Rose Cohen, R. Ganeson, R. Flock.

At Jersey City Miss Goldberg met the Rabbi and she is to return on the

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18th and 19th to address the Young People's League.

The report of the Field Secretary to Paterson, N. J., is full of encouragement. As given in the public press, it tells the following story: "The Nathan Barnet Memorial Temple was comfortably filled on Monday evening, February 5th, with those seeking enlightenment as to the source from which education of the Jews throughout the country was to come; and also with those wishing to welcome Miss Jeanette M. Goldberg to this city. Miss Goldberg, who is the field secretary of the Jewish Chautauqua Society, is a very talented young lady and has worked earnestly for the friendly sentiment which has really manifested itself towards the Jews.

In her talk last night, Miss Goldberg said: "I come before the Congregation as a representative of the Jewish Chautauqua Society, but I don't know whether I can speak up to the value of that Society in educating the Jew in all matters concerning his religion. The Jew does not understand himself, his history and his religion, and consequently cannot elevate himself. This is precisely what the Chautauqua Society's mission is. It may seem to be too steep and lofty a Society for you to reach, but that is only to those who have not attempted for enlightenment in matters concerning their religion.

"We are trying to introduce a study circle into the congregation and homes—for in the home lies the future of our religion—which should study from the beginning of the following courses; First, the Bible Course; second, the Jewish history course; third, the American Jewish history course, and, fourth, the course pertaining to the Jew in fiction.

"It is the duty of the women of Paterson to co-operate with the Society in its good plan and in increasing the knowledge of the history of the Jews in religion, and I would suggest forming a branch at this time of the ladies present."

Forty-three adults signified their willingness to join the Society, and the young people also formed a juvenile branch of about fifteen members. Miss Goldberg considered it best to elect immediately officers for the Society, and the folowing ladies were regularly nominated and elected: President, Mrs. Leopold Meyer; Vice President, Mrs. Isaac Bach, Treasurer, Mrs. M. Rhodes; Secretary, Mrs. J. Brown.

After the business had been transacted, the ladies met Miss Goldberg and conversed with her about the work and finally gave their hearty cooperation with the Society in its plans.

The report of the Chautauqua Circle at Newark, N. J., on Tuesday, Feb. 6th, has not yet been received.

AMONG THE CIRCLES.

Miss Lina Reefer, Chairman of the Junior Section of the Council of Jewish Women, Kansas City, Mo., sends heartiest congratulations and hearty commendations of the selection of the Field Secretary. She reports the activities of the Section in following out the Chautauqua course on "Jewish Characters in English Fiction," and

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expresses her gratification at the results. A number of capable men and women are leading the meetings. Rabbi Harry Mayer has led one class. Mrs. Lee Lyons, Miss Flora Wolfson, Mrs. Jake Lorie, Mrs. Jake Hartzfeld and Miss Laura Kessel have each led two meetings, and Mrs. Latz and Mr. Gerson Silverman are to finish up the school work for the year. It has been a splendid year. The average attendance at the Study Meetings has been 22 out of a membership of 40. The correspondent shows her alertness and keen interest by making inquiries for a good course for next year. The Society's new syllabus on "American Jewish History" has been submitted.

La Crosse, Wis. has organized a Circle through the inspiration of Mrs. Ada Gelatt. An excellent committee has been appointed and the Course in Bible Studies is to be followed. This is a Circle of ladies. Our genial and able correspondent has enrolled personally for the private study of Jewish history and literature, taking up syllabus No. 1, by Prof. Gottheil.

In Philadelphia, the activities of the "Rodeph Shalom Institute" gave an excellent model for programs based on the course in "American Jewish History." These consist of a series of popular lectures by eminent authorities, followed by open meetings of the Institute, in which the theme of the lecture is studied through special papers and discussions by the members of the Circle. Dr. David Philipson, of Cincinnati, gave an address on "The American Jew and Religion," January 18th, before a large assembly. It was a masterly effort. The Institute meeting of January 21st consisted of a debate, "Resolved, that Religious Exercises in the Public Schools should be Abrogated." It was participated in by Leon Stern, affirmative, and Sidney A Farbish, negative.

Dr. Berkowitz gave an interesting account of the men who, as leaders of the Jewish pulpit in America during the past 250 years, had moulded the religious life of the Jews in this country. The next lecture will be on "The American Jew in Charity," by Dr. Lee K. Frankel of New York, February 15th. This is to be followed by an Open Meeting on the 18th of February in which the following interesting and suggestive program will be carried out: Debate; "Resolved, that the Tide of Jewish Immigration into America Should be Deflected from the Cities." Chester J. Teller, affirmative; Norman C. Vendig, negative. Paper on "Judah Touro" by Miss Selma Jonas. Reading: "The Jewish Cemetery at Newport" by Longfellow, Miss Rena Wolf. Paper, Emma Lazarus, by Oscar Loeb. The Institute classes have taken up the Advanced Chautauqua Course in Hebrew under Miss Nettie Pollock, with 36 enrolled.

CO-OPERATION WITH THE COUNCIL OF JEWISH WOMEN.

Mrs. Hugo Rosenberg, president of the National Council of Jewish Women, has requested 150 copies of the Chautauqua Course on "American

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Jewish History" to be circulated among the sections of the Council throughout the country. It is her desire that the offer of the Chautauqua to help on the work of the Study Circles should find a hearty response.

Whatever contributes to the advancement of the work of any Jewish organisation, cannot but promote that of every other, and it is the sincere desire of the Chautauqua to do all in its power to further the great common cause by every practical method of honest co-operation. Already a number of the Council sections have found it advantageous to use the Chautauqua methods.

Indifference to Education

By J. L. Buttenwieser

President Hebrew Technical Institute

"I wish to call attention to a serious problem, which is upon our people, and to whose solution we must, hand in hand with all our other communal institutions, bring our best endeavors. All of us recognize that the fiendish and inhuman persecution, which has been visited upon our brethren in that unspeakable land of darkness and despair, will cause a tidal wave of immigration to our blessed land of light and hope. There is no concealing or denying the fact, as has been suggested at an annual meeting of a sister institution, by one, who is, without question, recognized as the foremost Jewish philanthropist of our country, that we must prepare to relieve a larger burden of poverty and suffering.

"The wealthy of our race, ever ready as they are, to do their share towards alleviating the distress and ameliorating the condition of their unfortunate co-religionists, may well despair of giving or raising sufficient funds to satisfy the naturally increasing demands. The day has come for reasoning, far-seeing, broad philanthropy to replace sweet but blind charity. We must, wherever possible, prevent what we cannot hope to cure. Alas, only too true are the words of Florence Nightingale, "More people are willing to pick us up, when we have fallen, than are willing to enable us to stand on our feet." This reproach, I regret to say, may, with strict justice, be levelled at the ever charitable Jew. He *is* charitable, but, with a few magnificent exceptions, he is not truly philanthropic in the broadest sense. Visible suffering in any guise touches his heart and he gives, ofttimes he gives liberally. A call, however, to assist in educational work, which is the best form of philanthropic endeavor, where, though the aim is higher, the scope grander, the benefits more far-reaching and permanent, but the suffering resulting from a failure to respond to the call less patent, in a word, an appeal, addressed to the head and not to the

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heart, usually meets with a tardy, scant and wholly inadequate response.

"Recently some philanthropists, for the most part non-Jews, have planned on a large scale, to build model tenements, to improve the homes of the poor. Indeed, this is a most worthy project deserving of support and success. May I be permitted to remind the philanthropists of our own and other faiths that in our Institute we are building model human tenements, on whose symmetry, breadth, solidity and perfection more than on any edifice, that human hands can build, depend the safety of our nation and the future of our republic.

"We celebrate to-morrow the birthday of America's noblest son, of one of the world's greatest heroes. Living, he wrought miracles, and dying, the force of his character lives in even more imperishable grandeur, as an inspiration to the generation that followed and to the countless myriads yet unborn. What structure, that wealth can rear, what fortress, that our government will ever build, can contribute to the welfare and security of our blessed country one tithe — yea, even a thousandth part—of that the immortal Lincoln gave in his life and bequeathed in his death to the progress and stability of that benign government and those free institutions, which made possible the production of a Lincoln! But while he towered heavenward, above and beyond his surroundings, he could never have accomplished his mission, had there not been scattered throughout this broad land, structures of that selfsame pattern, nor will the proud heritage endure, unless we form and mould characters after his godlike plan.

"That the Hebrew Technical Institute aims and has succeeded in building up strong, true and beautiful, the characters of our youth, I think, is best demonstrated by the enviable record of our graduates, all of whom lead honest and useful lives, thereby contributing to the moral tone of the community—75% of whom are actively engaged in the lines of work, in which we trained them, thereby adding to the material welfare of our country—and most of whom have improved the condition of their entire family and have raised their standard and ideals of life—thereby conferring blessings, whose extent and far-reaching influence for good no human eye can trace or measure.

"A natural sympathy with our persecuted brethren 'Wandering Jews,' whom an unrelenting fate still compels to seek this promised land, flowing with the milk of human kindness and the honey of religious tolerance and peaceful security, a sense of gratitude for our good fortune that our lot is cast in more pleasant places and under fairer, freer skies, where the sunlight of opportunity is undimmed by clouds of bigotry or oppression, and, above and beyond all else, an enlightened self-interest in the honor and safety of the Jew for all future time, even in this land of the free, should make us resolve to multiply the opportunities for service of institutions, such as ours, which will make the nation realize that the Jew is weaving bright and strong threads into the composite fabric of its citizenship.'

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Child Caring Work

THE annual meeting of the members of the Hebrew Sheltering Guardian Society was held Sunday morning at the institution, Broadway and 150th street, with quite a large attendance. President Adolph Lewisohn, vice-president Samuel D. Levy, the Board of Directors, Dr. Henry M. Leipziger and Congressman McCall, were on the platform. The meeting opened with prayer. President Lewisohn read the annual report of the Directors, from which we take the following extracts:

"As mentioned at the last Annual Meeting, the present building is not adequate, nor was it entirely safe, and our Board of Directors have carefully and thoroughly studied the question of erecting a new asylum to take the place of the old one. The matter has had our most thorough attention and discussion. We have arrived at certain conclusions, the details of which I will refer to a little later. I consider this subject of the utmost importance. A mistake made at the outset may be of serious consequence, if not fatal. I expect that the whole question will be taken up vigorously in the near future. During the coming Spring we will no doubt be able to purchase a suitable site and the work of construction can then proceed.

"As it will take several years, even under the most favorable circumstances, before the new asylum can be completed, it was deemed necessary in the meantime to improve the present building as far as that could be done, so as to make it safe and habitable, without incurring a very large expense. We have, therefore, during the past year made a number of important improvements and repairs, chief among which is a complete system of fire escapes which have been added to the present building. The children have also been thoroughly drilled to help themselves in case of emergency, so that now the danger of panic in case of fire is very slight. It is, however, our firm belief that, in order to secure perfect safety for the children, we ought to have thoroughly fireproof buildings, unless we build in the country on the cottage plan.

"The matter of bringing about co-operation between the various Jewish Child-Caring Institutions has had our careful attention. There have been a number of meetings between the officers of the various institutions, which have been very satisfactory, and have resulted in the establishment of a Bureau for the Boarding and Placing-Out of Jewish Dependent Children. It was finally concluded that, for the present, at least, the work of boarding and placing-out the children should be done by a Joint Committee, representing in addition to the United Hebrew Charities, every Jewish Child-Caring Institution in Greater New York, namely: the Hebrew Orphan Asylum, our own institution, the Hebrew Infant Asylum and the Brooklyn Orphan Asylum. This Bureau, as you probably know, is at the present time being conducted by our institution under the auspices of the Joint Committee. The results so far have been very satisfactory. In the last seven or eight months the Bureau has had under its actual supervision about 125 children, not including a number of cases of adoption.

"After careful deliberation and

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investigation, we have come to the conclusion that the new asylum should be built on the cottage plan. The idea is to purchase a tract of land about 400 to 500 acres in extent, located within about an hour and a quarter's time by rail from the city, and to cost from $100. to $200. per acre. This tract of land would be large enough to build 40 cottages. each cottage capable of housing 25 children. We will also have to provide for a school house, Supt's cottage, Reception house and Hospital. The cottages would be independent of each other and yet be near enough to afford social intercourse, and the children would be practically members of one family and yet be members of a distinct little household. We may commence bv building only 10 cottages, with the idea of gradually increasing the number to 40, which would provide room for 1000 children.

"We expect that the cost of many of these cottages,—perhaps of all of them,—will be donated by families who desire in this way to honor the memories of their departed ones, in which case the cottages will be named for them. The Lehman family has started this movement by donating the cost of one of the cottages as a memorial to their departed father,—Meyer Lehman, and we are very thankful to the members of the Lehman family for thus helping us and setting a worthy example to others. The cost of each of these cottages will be about $10,000.

"As appears from the Treasurer's report the amount on hand for the Building Fund at the time of the last Annual Meeting was about $125.000.

"The actual amount now in the treasurv for the Building Fund is $319,000. This includes a conditional donation of $75, 000. made by the Leonard Lewisohn Estate, which has now been made available by my donation of $36,000.

"I will not let this opportunity pass without mentioning again the great help which this institution has had from my lamented brother, Mr. Leonard Lewisohn, who was of great assistance to the institution during his life time in every respect and gave large amounts to the building fund, and more has been added to this by his estate and children. We are very grateful for this aid to the good cause and hope others will follow his example.

"It will take from $200,000, to $300,000, more than we now have to properly carry out the plan of erecting a new Asylum in the country on the cottage plan, and I do not think it advisable to commence work until we have the necessary amount in sight. I have made a conditional offer to contribute a further $25,000. to the Building Fund if our Directors will, between now and the 1st of July of this year, procure an additional $100,000, from others. I had not intended to refer to my offer, but my Co-Directors have urged me to do so in the hope that it might act as a stimulus to others to help this worthy cause.

"During this year there was a deficit of about $15,000. in our maintenance account, partly due to the expense incurred for fire escapes and other necessary improvements. We are trying in every possible way to devise means to keep within our income, without detriment to the children, but we must ask the public to assist us by increasing the membership and donations, so that we will be able to maintain the institution at the highest standard.

"I wish to express my thanks to Mr. Samuel D. Levy, our Vice

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President, for the cordial support and help he has given me in the performance of my duties. Mr. Levy was President of this Society for nine years,—up to the time of the last Annual Meeting, when he asked me to accept the nomination for the Presidency as his successor. This I consented to do, but only upon condition that he would agree to accept the office of Vice President and continue his good work the same as heretofore; and I can say that he has faithfully kept his promise.

"I take pleasure in announcing that the Directors, together with myself, in consideration of Mr. Levy's valuable services, have created a scholarship in perpetuity, to be known as the 'Samuel D. Levy Scholarship,' which will maintain a student at a college or university teaching the higher branches of learning, and we have given to Mr. Levy the right, during his life time, to nominate a ward of the institution to the benefits accruing from this scholarship."

The report of the superintendent, Dr. Ludwig B. Bernstein, was then read. This report was a complete and instructive review of the work of the institution, and an analysis of its problems. The club system of the society deserves special attention. We give a generous excerpt from Dr. Bernstein's report:

In an institution like ours, a powerful and persistent effort must be made to socialize and individualize the children as far as our peculiar congregate conditions of life will permit. In the cottage home, it is the cottage mother who is charged with the duty of studying and guiding peculiarities, tendencies and characters of her group of children; —in a congregate institution like ours, this noble work, although cheerfully participated in by the supervisors, can be most efficiently accomplished in the small club.

During the past fiscal year, we increased the number of clubs among our children by twelve, so that we have at the present time a total of twenty clubs, ten of which are under the direct supervision of our able club leader, Mr. Armand Wyle, and ten under the direction of several of our former inmates. No other child-caring institution conducted on the congregate plan has, to my knowledge, undertaken on such an extensive scale the glorious work of individualizing children. What is more important, is the fact that the clubs have become with us our children's School of Practical Ethics. The methods we use in accomplishing our aim are strictly pedagogical; according to the ages and attainments of our children, the clubs either deal with fairy tales or with fables or with the lives of famous men and women or with debates on questions of practical morality arising in the institution itself. Nor do we fail to emphasize in our clubs the cultural elements of music and elocution and the refining influence of personal contact with the children of an educated and sympathetic club leader.

As regards the general school record of our children, both in scholarship and in conduct, I take keen pleasure in informing you that 91 per cent of our children were rated either "excellent" or "very good" in the Public School No. 46, which they attend.

I also wish to mention the fact that the small number of carefully selected boys and girls who are pursuing higher courses of education are doing credit to our institution by their high standing in the City College, De Witt Clinton and Wadleigh High Schools. One of our older boys will graduate from City

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College in May and will take up the teaching profession. Another of our older boys, who serves in our institution in the capacity of junior teacher in Hebrew and Religion, is enrolled as a student in the New York University Law School.

Permit me further to mention the fact that our girls' class in sewing and embroidery was awarded a gold medal by the International Jury of the St. Louis Exposition.

Our girls have also distinguished themselves in other lines, especially in singing. During the past summer, our choir volunteered to sing every Sunday, for a period of six weeks, for the children assembled for religious services in the Settlement rooms of the Harlem Federation of Jewish Social Workers, inspiring the Jewish boys and girls of the neighborhood present with their beautifully rendered Hebrew melodies. Our singing class, under the able leadership of our vocal teacher, Miss Nathania Anspacher, charmed not only the old people in the Yonkers Home, but the young people of the Clara de Hirsch Home and the still younger people of our own institution by their excellent performances of two operettas. The work in Hebrew and Religion is continued with unabated energy and success under the supervision of our able Chaplain, Rev, Jacob Goldstein.

The reading of the reports was followed by a number of addresses of exceptional excellence. The first speaker was Congressman McCall of Massachusetts, who spoke with eloquence of the value of a training in close touch with nature. It is a noble thing, he said, to put the human element over a child who is homeless and destitute and whose guardian is the law. The country bringing-up, which the society intended for its wards in the proposed cottage system would make of the boys and girls sturdy men and women. He recalled incidents from his own life, his adventures with cows and horses. How many children really know more of horses than what they read of in books? He was glad that he was given the opportunity to know the natural wonders of life. This is an age of great progress in everything. He remembered with what interest he, as as a boy, watched the making of a shoe by the village shoemaker. Recently he visited a modern shoe factory, and saw the machinery, the whirring of noises and the automatic movements of the workmen, and he wondered whether all this was worth the loss of interest in the simple things. He told of the death-bed of Daniel Webster, who, on the eve of death, wanted to have his pet cow brought to the window that he might see her big, round eyes before he died. He commended the society for its determination to give its wards a taste of that life which had so greatly influenced so many of our great men.

Dr. Henry M. Leipziger said that he was glad that among Jewish people there was a smart set which was always to be found in the support of every worthy philanthropic and educational enterprise. The Jewish Smart Set was one to which any gentleman might be proud of belonging, for it is devoted to good works. He marvelled at the wonderful amount of beneficence that had been given for education. A great torrent has been poured out on behalf of the education of the people, indicating a change in the attitude of the rich toward the poor. The midas-touch has had but little influence on the economy of life. The president of the institution, Mr. Lewisohn, was a man who belonged to the type of those who were not influenced by that touch. And he was glad that the institution honored those who had been active in the very start

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of its existence. He instanced the beneficence of a Carnegie, a Yerkes, and others. He praised the cottage system and believed it to be the best experiment ever tried in a Jewish institution. He recalled the life of Lincoln, whose birthday comes next week—the man who started under such disadvantages and worked himself up to the very highest position in American life.

Mr. Edward Lauterbach spoke briefly of the advantages and disadvantages of the cottage and congregate systems of caring for children. He saw many good points in the congregate system which the cottage system could not provide. If he were given the option, he believed, of choosing between the cottage and institution systems, he felt that he would choose the latter.

A vote of thanks was moved and carried to the Board of Directors for their efficient work.

The following directors were elected subsequent to the meeting:

Albert Lewisohn, Louis Seligsberg, Samuel J. Recrendorfer, Leo Speyer, Leon Kronthal, James M. Leopold, Herbert H. Lehman, Ludwig Vogelstein, Henry Wollman, Julius H. Sussman, Leonard Schafer, and Morris Bamberger.

Congestion and Removal

By Henry White

HENRY WHITE, formerly secretary of the United Garment Workers organization, recently addressed the members of Washington Lodge, I. O. B. B. on the problem of congestion in our large cities. He said in part:

"Erelong the multitudes that are fleeing from the savagery of the Russians will reach our shores. How are we to meet this situation? What are our duties toward our distressed compatriots? Are we simply to grant them temporary relief and then allow them to fester in our Ghettos, there to add to the misery of those who had preceded them, or should we not conceive and carry out a comprehensive plan for their distribution in places where they can be helpful to themselves and a benefit to those among whom they settle?

"The Jewish people have a well-earned reputation for benevolence. Unfortunately this benevolence has been of an alms-giving order. It is alleviative rather than remedial, make-shift instead of constructive. We have never attempted as a people to deal with our peculiar problems in a far-seeing and adequate manner. We have allowed these problems to take care of themselves and then liberally given charity to palliate the resulting distress.

"The Jewish problem is synonymous with congestion. Having been often compelled to concentrate in quarters set aside for them, our race has acquired the habit of herding. When our people migrate to new countries they move en masse and settle together in the big cities, duplicating the conditions left behind. Thus, in order to live they are obliged to crowd and jostle their Gentile neighbors, and enter into keen competition with them. The very sagacity and enterprise of the Jew intensifies this situation. He is, therefore, feared as a ruthless rival, and this fear,

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combined with the prejudice that one race has for another, begets anti-Semitism, of which the massacres in Russia are but an extreme expression.

"The most effective way to overcome this prejudice is to remove its cause—for us, so far as we can, to get out of the crowded unwholesome and unnatural state in which the mass of our people have lived. In other words, the solution of the Jewish problem lies in systematic distribution of the Jewish people.

"How is this distribution to be affected? Manifestly, it is out of the question to attempt it with those already domiciled here, but it could be comparatively easy to so direct the incoming stream of Jewish immigrants as to spread it over the country.

"Such is the task assigned to us. It is apparently the only way in which the distressing situation which grows worse, may be relieved and a way provided for our race to find its fullest development.

"A visit to Ellis Island will clearly show the cause of the difficulty. The Gentile immigrants will be seen moving across to Jersey City, there to take the trains for many distant points. The Jewish immigrants move only in one direction—toward Manhattan Island, on their way to the East Side Ghetto.

"In conversation a few weeks ago with Commissioner Watchhorn at Ellis Island, he said that the immigrants who disperse over the country soon found their way into the channels of industry. The great difficulty was experienced only with the Jewish immigrant, who insisted on squeezing into the already overcongested centres. Here you have the gist of the problem. There are about 500 towns having a population of 10,000 and over. If one hundred of those coming in were sent to each of these towns, fifty thousand would be disposed of. The people thus settled would in turn attract others and a strong tendency away from New York would be created.

"There can be no question considering the adaptability of the Jew, his enterprise and intelligence, that he will be able to apply himself to such opportunities of employment as may be presented. Assuredly he would fare at least as well in this regard as the multitude of other immigrants in similar conditions.

"To carry out an undertaking on so great a scale would require the co-operation of the Jewish people as a whole. It is not so much money that would be needed as systematic and concerted effort. It is co-operation rather than charity that is wanted most. The money required would not amount to as much as is annually spent to relieve preventable distress. It would simply be a matter of a well equipped bureau that would ascertain through representatives in different parts of the country where opportunities for employment were offered, and report to a central office to be established at Ellis Island or near by. All that would be needed for each immigrant would be transportation and money for immediate support for those who are destitute. No doubt many with means would avail themselves of the bureau to seek employment outside of the big cities.

"Surely the Jewish race, if called upon, will prove equal to this great task. Its ready response to the appeal for funds to relieve the victims of the Russian barbarities has shown what can be done, and, let us hope, what, in this instance, will be done.

"This is pre-eminently the psychological moment. While the heart of Judaism is still wrung with calamity which has befallen it, a movement such as I have outlined should be started to further and permanently aid the sufferers and our people generally."

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"Der Jude von Konstanz"

A GERMAN play which is free on the one hand from the "necessary evil" of Ibsenism, and, on the other, from a distorted or exaggerated following of Nietzsche, is W. von Scholz's "Der Jude von Konstanz," to which the critics have been giving extended comment. Scholz adheres to the true Teutonic tradition of Shakespeare and Goethe, embodying his idea in the form that best likes him rather than founding himself upon however perfect a model. "Der Jude von Konstanz" belongs to the category of historical drama, an expression of ill-omen nowadays, and with ourselves, for the most part, synonymous with ineptitude. The time chosen is the fourteenth century, when "Judenhasse" expressed itself in even more violent form than now. Nasson, the Jew, is not, however, so far as we are aware, an historical personage. Though baptized as a Christian, he has actually no belief in the peculiar dogmas of either religion. He desires to join a community with a settled home and government, and to establish himself in domestic peace, and practice his calling as a physician with equal beneficence to Jew and Gentile. His benevolent and egoistic intentions are alike frustrated; on the one hand by the suspicions and mistrust of his brethren by race, and, on the other, by the machinations of the Christians.

A plot is formed against the inhabitants of the Ghetto. Nasson assumes again the costume of his tribe, and warns them, too late, to flee from persecution. He himself is arrested as a renegade, together with the other Jews whose fate of burning he had endeavored to avert, and his beloved Bellet, who was prepared to forsake her people for his sake, is slain for her apostasy by the fanatical young Jew Samlai. There is an epilogue in which the philosophy of the author is summed up. Nasson, brought forth with his brethren to the auto-da-fé, is repudiated by them and his rescue attempted by the Bishop, whom he had recovered of his sickness. But he accepts rather death, and offers himself to satisfy the lust for blood of the populace, for the other victims have also been respited by a turn in the politics of the town. Thus "The Wandering Jew," as in some versions of the legend, becomes, as it were, a reincarnation of the Christ, and thus, in a sense, also a type of all humanity. It is this mystic tone which gives value to the author's treatment of his material. Nasson does not live in the memory like Shylock, but, on the other hand, we retain the impression of meeting and conflicting floods of emotion, of figures moving in the lurid light, of sudden terrors, and sudden heroic thrills; in short, of all that sense of drama that we get from the passing crowd of humanity, even when each individual soul is shrouded from view.

the various Jewish fraternal orders, *"rachmonin benei*

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A New Method Raising Funds For Philanthropic Work

By Dr. Maurice Fishberg

NEARLY all of the Jewish philanthropic institutions depend on funds raised among the rich who, comparatively speaking, are only a small minority of Israel. Most of our charity societies, hospitals, orphan asylums,, etc., derive the greater part of their material support from heavy contributions and legacies of the millionaires. It can be stated, without fear of serious contradiction, that if about two hundred rich Jews in the United States were one day to go on strike and refuse to give money, many of our philanthropic institutions would have to close up, and nearly all would be hampered in their work.

Of the hundreds of thousands of Jews who have arrived here within the last twenty-five years we find many, in fact a surprisingly large number, on easy street. Do they all contribute their share to the funds designed for the maintenance of Jewish charity institutions? It has repeatedly been stated that they do not. A glance at the long list of contributors and patrons printed in the annual reports of our institutions confirms that they are not represented in as large a proportion as would be expected, considering the prosperity they have met with in the United States. How can their absence be accounted for? Why, even in case they are members, do they not be disposed of. The people own, fifty thou-

I have always been under the impression that the Russian, Galician and Roumanian Jews are not properly appealed to for funds; no institution has, as far as I know, as yet taken the proper steps to reach these people, to give them a comprehensive understanding of the needs of communal work. That my impressions were well founded is illustrated by the success achieved in the short period of eighteen months by the Jewish Consumptives Relief Society of Denver, Col. They have managed to acquire a large tract of land on the outskirts of Denver, put up twenty-two tents in which an average number of thirty--two patients were cared for, built an administration building, and all with but little assistance from those material support. Their main income was derived from persons and societies who are usually relied upon to give who are, as a rule, absent from the membership lists of most of Jewish institutions. In other words, it was the immigrant Jews who provided the funds for the Jewish Consumptives Relief Society.

How has this Society managed to reach these people? Very simply—by proper and judicious appeals in Yiddish. I will describe in detail one of their recent publications in order to give an object lesson to illustrate

aid the sufferers and our people generally."

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method of raising funds for philanthropic work. The Yiddish pamphlet now before me is a good example of their method. It is entitled as follows:

"SEDRA SHWINDSUCHT,
Verfast fun die press und propoganda comite.
JEWISH CONSUMPTIVES RELIEF SOCIETY,
DENVER, COL."

Its motto is the Talmudic saying, "He who saves one life is considered as if he had preserved the world." Its general make up is rather fine and would satisfy even the fastidious. It is also well illustrated with cuts representing groups of patients of the sanitarium, one group at the passover feast; a panoramic view of the institution; a full page cut of quite an educational value, representing a group of patients taking a sun bath with the temperature 18 below zero. The legend reads, in idiomatic Yiddish, "The frost is active, but the sun is in working order." Many who are afraid of "catching cold" may take an object lesson from this cut. There are also several illustrations of tents, with the names of the societies who donated them. Looking over these cuts one is struck by the names of organizations which were never before known to contribute to philanthropic institutions. Thus, we find a tent labelled, "Erected by the Minsker Independent and Benevolent Association," others from the "Arbeiter Ring" (a well-known Jewish workingmen's order), etc. Then follow tents dedicated to various States, also the various Jewish fraternal orders, Zionistic societies; there are also tents dedicated to the memory of the well-known Russian-Jewish editor, Zederbaum, Emil Zola, Theodor Herzl, etc. The educational value of these illustrations can not be overestimated.

The text of this remarkable pamphlet is by no means unworthy of attention. Written, as it is, in idiomatic Yiddish, it is understood by every Jew who in his youth spent a few years in the Cheder. The first chapter deals with *"Zores*, loads and little loads," describing under this caption the disease consumption, its ravages and its curability. Tuberculosis is characterized as a "curse not mentioned in the *Tocheche."* The incompatibility of the disease with pure fresh air is duly emphasized. The reader is also warned against the popular notion that good pure air is sufficient to cure any case of consumption. Wholesome, nourishing food and peace of mind are more essential, a fact which is often overlooked by the unfortunates and their friends. A chapter on "Denver, the City of Refuge for the Consumptive," follows. Special stress is laid on the fact that the disease is curable, if taken in time, in any climate, and (to quote) "for many it would surely be better and wiser to remain at home near their relatives and friends, and conduct themselves there just as they are compelled to do in Colorado, namely, to spend the greater part of the day in the open air," etc. But as a matter of fact many do not take wise counsel before departing, and flock penniless to Denver, hoping that the Almighty and the *"rachmonin benei Rachmonim"* will

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come to their rescue. It is also shown that the small Jewish community in Denver is unable to care for the multitude of these helpless individuals, and that it is sheer folly to rely on on charity in that city. A specia chapter is devoted to the absorbing subject of how *Zedokah* collected with the red handkerchief (an eastern European method of raising funds) is played out. To-day philanthropic institutions must be properly organized in accordance with modern methods. Many of our East Side coreligionists are in need of just this lesson in the proper aim and methods of philanthropy.

The aim and purpose of the Jewish Consumptives Relief Society is set forth in good idiomatic Yiddish in a chapter entitled *"Der Ma-Nishtane* of the J. C. R. S.," followed by a detailed description of the daily life, "politics," games, sports, etc., of the patients in the sanitarium. It appears that the favorite topics for discussion of these unfortunates consist in comparing notes as to the number of hemorrhages each one has had or anticipates; the number of pounds gained or lost since the beginning of the disease. "What does one care for the Russo-Japanese War, Zionism, and other usually absorbing questions when he is coughing up his lungs, or is in high fever?" Some of the patients have learned basket making, others do some typewriting; the spit-cups used in the institution, we are told, are also made by the patients. Thus the long days they are compelled to spend there are much shortened. Entertainments are often arranged, at which many of the young men and women of Denver come around to play, sing and recite for the patients. A detailed description is also given of one tent containing the library of the society, in which books in English, German, Yiddish and Russian are at the disposal of the patients. An appeal is made for more books.

Speaking of the *Zore fun Kleingelt*, the pamphlet says that the society is truly an undertaking by the people, maintained by the people, for their own suffering brothers and sisters. A dollar contributed by a Jew is just as dear and just as well appreciated as a "large check of a great money magnote." The society appeals to those classes of Jews among whom most of the consumptives are encountered: factory workers, the clerks, the artisans, and winds up with a paragraph entitled "Our Hope and Your Debt," reading as follows:

"We have delivered a long sermon. What we want of you you will probably guess. You will agree that we have a right to appeal to you for assistance in our work. Read this booklet again and again, and think of what you can do for the J. C. R. S. Remember it is your own society, the society of all the Jews in America. We hope that none of you will ever find it necessary to apply for admission, neither for himself nor for his relatives, but who knows who may next be afflicted?"

This pamphlet is but one of their publications. Many other newspaper appeals, written in similar style and published in the Yiddish press have appeared. That this sort of liter-

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ature has given satisfactory results is seen from the fact that within eighteen months of its existence the J. C. R. S. has shown an unprecedented growth. It opened up with six tents and to-day twenty-three tents are on its grounds, and thirty-two patients are the average. The largest contribution they ever received was a check for $1,000, donated by one who gives for everything. All the rest came in small sums, even the checks for several hundred dollars coming from various Jewish fraternal organizations, can be considered a result of their agitation in the manner indicated. The members of these organizations were informed in detail about the necessity of the Jewish Consumptives Relief Society through Yiddish pamphlets, tracts and newspaper articles. It must, however, be emphasized again that most of the funds were collected in small sums, from persons in moderate circumstances, who would usually be neglected in appeals for charity.

There is great educational value in the literature of the Jewish Consumptives Relief Society. Besides the fact that it succeeded in raising funds for the maintenance of a very useful institution, it was also of great value otherwise—it taught people to give. I believe that many other Jewish institutions may consider whether it could not prove profitable for them to appeal in a similar manner to the Russian, Galician and Roumanian Jews If imitation is the sincerest form of flattery, it is to be expected that the Jewish Consumptives Relief Society of Denver will not object. However, I surmise that the method is not patented.

The Brussels Conference

THE reports of the Brussels conference are still meagre, and give but few of those details which are essential to a proper understanding of the work of the conference.

Die Welt gives the following delegates as being present at the Brussels conference, of which a more detailed report will soon be given: Dr. Paul Nathan, Dr. Hirsch Hildesheimer and Oscar Berlin, representing the Hilfsverein; Dr. Berhard Kahn, the Central Bureau for Jewish Emigration; Benjamin Kisch and Meyer A. Spielman, the Anglo-Jewish Association; Dr. Ludwig Werner, of Vienna, the Jewish Turnerschaft; Mr. Neuschul, the Wilna community; Mr. Temkin, the Elizabethgrad community; Mr. Barbasch and Asher Ginsburg, the Odessa Committee; Prof. Dr. Simonsen and Dr. Louis Fraenkel, the Copenhagen community; Drs. Mandelstamm and Mandelberg, the Kieff community; Mr. N. Sokolow and Mr. Jassinowski, the Warsaw community, and Dr. Kaplan, the Society for the Removal of Disabilities for the Jews. Dr. Kohan-Bernstein and Mr. Ussischkin, with others, represented the Zionist Actions Committee.

The first sitting opened at 9 a. m., on Monday, January 29, and after some introductory remarks by the

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Chairman, Herr David Wolffsohn, a report on the position of the Russian Jews, prepared at the request of the Zionist Actions Committee by the Bureau for Jewish Statistics of Berlin, was submitted, as well as a report of the Zionist Commission which went to Russia to investigate the devastation caused by the recent outrages.

The principle of a universal association to deal with the Jewish question, was put forward. At the afternoon sitting of the Conference a number of lengthy speeches were made, and it was decided at 6 o'clock to elect a sub-committee of nine members to immediately consider the proposals, and to draft them as soon as possible in a practical form.

The sitting was suspended, and resumed at 9 o'clock to consider the committee's plans. A heated debate ensued, and eventually the following resolutions were adopted by large majorities:

1. In view of the fact that the terrible distress at present prevalent among the Jews in Russia calls for the co-operation of all Jewish societies, and that that distress offers a problem of interest to all Israelites, the Brussels Conference declares that permanent co-operation of all Jewish organizations is indispensable, and establishes a preliminary committee to bring about that co-operation.

2. The representatives of the Jewish organizations attending the Brussels Conference express the desire that the different organizations should participate in the formation of a committee to define in the different countries, and especially in the East, the possibilities of Jewish emigration and colonisation. This committee, for which the necessary funds are to be supplied by the existing organizations, shall also be authorised to take preliminary measures.

3. The conference takes note of the statement of the Jewish aid societies that the emigration of Jews without any means of existence cannot be recommended at present, or as long as the necessary funds are not forthcoming.

The Conference adjourned at one a. m. on Tuesday, January 30.

A Brussels correspondent states that after a heated all-night debate, on Tuesday, the Conference threw out the recommendation of its committee with respect to the solution of the Jewish problem in Russia; and instead appointed a special committee, including Messrs. L. J. Greenberg, anl Meyer Spielmann, English delegates, to arrange a preliminary scheme of co-operation tending to the assistance of the Russian Jews. This scheme will be submitted to a future conference. On the motion of Prof. Warburg, it was also decided that inquiries should be instituted for ascertaining the facilities for Jewish immigration by those in the Orient.

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Concerning Russia

The Russian peasants are firm in their belief that in the spring land will be distributed among them gratis.

A conference of the progressive economic party will be held this month in St. Petersburg, at which a number of questions relating to the work of the Douma will be discussed by authorities. Prof. J. Oserow will speak on "The Douma and the Labor Question"; Prof. P. Kasansky, "The Douma and the Franchise"; Privatdocent U. Meyerdorf, "The Douma and the Peasant Question"; A. Pilenko, "The Douma and Foreign Relations"; B. Gibowsky, "The Historical Duties of the Douma."

In Smolensk, Counsellor Johansen was sentenced to banishment to Tobolsk, Siberia, in "an administrative way," which means without right of trial. His offence was participation in political meetings. The reaction is running into the second act of the revolution at break-neck speed. It does not profit by experiences.

The actual number of rebels who took up arms against the government in Moscow, it has been ascertained, did not number more than 1,600. The railroad station was not held by the rebels because a difference of opinion arose between the social revolutionists and the social democrats.

From an interview with the leader of the constitutional democratic party in Russia, *Russian Correspondence* learns that before the close of the recent party day, a conflict of opinion arose among the delegates, especially between the delegates from Southern Russia and those of Central Russia. The principal point of difference came up on the agrarian question. The conflict was smothered by a compromise, but the same differences still exist among the delegates. It is possible that the South Russians wil secede from the party. The difference is one of tactics, and a secession will mean, simply, that the South Russians will continue their work in their own way.

WASHINGTON, Feb. 12.—Representative Towne of New York, who is a member of the Committee on Foreign Affairs, which is considering the Goldfogle and Sulzer resolutions expressing the protest of the people of the United States against the outrages upon the Jews in Russia, introduced a resolution as a substitute for these measures.

Mr. Towne's resolution sets forth that the House has learned with profound sorrow and humiliation of the prosecutions and massacres which have marked the recent history of Russia, and that they have awakened special detestation in the United States. The House utters the universal sentiment of the American people when it deplores and denounces these outrages as crimes against humanity.

The resolution declares that, in the opinion of the House, unless the government of Russia shall promptly and effectually suppress these atrocities and prevent their recurrence it will justify the belief that the constituted

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authorities of Russia lack either power or will to do so, thus provoking in one case the contempt and in the other the condemnation of the world. The N. Y. *Evening Post* is opposed to any congressional protest on the ground that the United States had better remove "the beam from its own eye."

A large convention of Polish farmers has been held in Warsaw, in which about 1,500 small landowners participated, every one representing his village or his commune. The convention adopted unanimously a series of important resolutions, whose main tenor is as follows:

Poland being a country separate from Russia and possessing her own national, social and religious rights and institutions, feels an imperious need of her own political organization.

No country can be governed well unless the people enjoy the right to govern themselves.

The administration cannot be efficient in its efforts toward maintaining order and promoting prosperity unless its agents are elected from the people and by the people.

The long rule of Russian officialdom in Poland has proved to be ruinous to the country and has embittered the people so as to create an absolute necessity of sweeping changes.

The present agents of the government in Poland are incompetent even to the degree of not being able to protect life and property.

The convention therefore requests the government to grant Poland complete national autonomy, which is to be based on these three cardinal points:

1. A diet in Warsaw, with represensative elected by equal and universal suffrage without any restrictions as to birth, race or religion.

2. A local administration composed exclusively of Poles with headquarters in Warsaw.

3. Responsibility of the administration before the diet.

These resolutions were published throughout Poland and a copy of them was sent to the central government in St. Petersburg. They are looked upon in Russia as the most important manifestation of the will of the Polish people since the beginning of the political revival in Poland, which is still a country of farmers, in spite of a few industrial centres, such as Warsaw, Lodz, Sosnowice, etc.

Maxim Gorky, the Russian novelist, still has hopes for the success of the revolution in Russia. He attributes the Jewish massacres to the government, to "the same lawless class which occasionally butchers intellectuals." Of the massacres he said further, in a recent interview: "The Government has winked at the massacres because they distract attention from the warfare that is being conducted against itself. Jew baiting has occurred not where the revolutionists were in authority, but where the Government still possessed an authority which it refused to execute. The only way to put a stop to Jew baiting is to punish ruthlessly officials guilty of

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negligence, and that will be done ruthlessly once the people have power."

PORTLAND, ORE., February 9.—According to the statements of Dr. N. Mosesohn, editor of the *Jewish Tribune,* a large amount of money sent from the United States to aid Jewish sufferers in Russia has never been received by those for whom it was intended. It is stated that there has been a general failure of the post offices throughout Russia to cash postal money orders which have been sent to Jews in that country, and many of these money orders have been returned to the senders with a statement that they could not be cashed. The letters accompanying the returned orders cite various reasons for their being dishonored, one of which is that orders have been issuel from St. Petersburg to refuse payment of them, because the money is for the purpose of aiding the revolutionist cause.

Postmaster Minto and Superintendent Whiteside of the money order department of the Portland post office bear out Dr. Mosesohn's statement as to the fact that the orders are being returned, and state that they continually receive complaints.

Mr. Carl Stettauer, who visited Russia on behalf of the International Relief Committee, and supervised the distribution of funds, is now in this country and will be present at the meeting of the Russian Relief Committee at Temple Emanu-El, on Tuesday, Feb. 20th, at 4.30. He will probably address the Committee on conditions in Russia.

With reference to the report that the American funds for the relief ot the Jews in Russia have not reached the proper persons, Lord Rothschild and his colleagues of the relief committee have written to the *London Times* that such reports must refer to private remittances, since their bankers in St. Petersburg report that all sums remitted by the committee have been duly acknowledged by the local relief committees. There has been no interference with the distribution ot the funds. The letter concludes: "These facts will relieve the anxiety of our friends in America, who, with commendable liberality, contributed to our fund the large sum of one million dollars."

The *Slovo* says that Premier Witte placed his resignation in the hands of the Czar three times last week. On each occasion he was requested to reconsider his action.

It is reported that Benjamin Rabinowitsch, of Kovno, a son of the late renowned Rabbi Yitzchok Elchanon, has been murdered by revolutionists to whom he refused to hand over a certain sum of money.

Der Israelit laments that Russian refugees of means, who have now arrived at Basle, Switzerland, are not averse to eating trefa food in non-Jewish restaurants. *Der Israelit* says that it is amazing that men and women who have left Russia because they were persecuted for religion's sake,

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should violate the fundamental laws of that religion.

Owing to the trouble in Russia, the Jewish Agricultural School of Nowoplatawka, has been closed. The peasants of the government of Cherson are exceedingly restless.

The number of Jews who are leaving Riga, Courland, increases from day to day.

Hazefirah, the Hebrew periodical which suspended publication by order of the Russian government, has again been permitted to appear.

A cable to the London *Times,* dated February 19, from St. Petersburg, reads: "The Government has authorized the Jewish Congress to meet in St. Petersburg on March 5.

This Congress, which was projected some months ago, was forbidden by the Government at the time it refused its sanction to the calling of a Polish Congress.

An anti-Jewish riot started on February 18, in Vietka, a town of 6,000 inhabitants, near Homel. A large part of the town is in flames, and troops have been sent there from Homel. It is not known whether there have been any fatalities.

A late dispatch from Kieff reads: The excesses at Vietka, near Homel, where an anti-Jewish riot broke out yesterday, (Feb. 18,) resulting in a large part of the town being burned, have been checked. A detachment of dragoons made a forced march from Homel to the scene of the disturbance and suppressed the rioting without loss of life. Among the burned buildings are two large Jewish warehouses.

In the course of a letter written to Mr. H. M. Hyndmann, the English Socialist, severely criticising Count Witte, Maxim Gorky says that immediately after the manifesto of Oct. 30th had been wrung from the Government by the proletariat, "governors and other high officials concocted a plot against the people, the object of which was to show that the Russian people was not yet capable of appreciating the blessings of political liberty or of using them in a fitting way. The plot was afterwards exposed in the Press by one of the conspirators. The results of this plot were the brutal attacks on those great sufferers, the Jews, on the revolutionary intellectuals, and on the working men. You have read of those wise acts of Russian administrators. These men committed a crime, the like of which has never been known in human history—a crime for the baseness of which it is impossible to find a name."

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Here and Abroad

Interest in the notorious Polna murder case (an alleged ritual crime, for the perpetration of which Leopold Hilsner was innocently condemned to death but released some years later) has been revived by the publication of a work written by Dr. Arthur Nussbaum, a Berlin lawyer. The work embodies the results of a criminal-psychological investigation, tending to prove the impossibility of the crime having been committed under the conditions alleged by the prosecution. The value of the volume is increased by the critical preface contributed by Privy Judicial Councillor Professor Franz von Liszt, Professor of Criminal Law at the University of Berlin.

Herr Karl Korn died at Bielitz on the 20th of January. He designed many imposing public buildings, including synagogues, schools, hospitals, railway stations and barracks in Bielitz and other towns in Austrian Silesia and Moravia.

Up to last week, fifty-eight Russian Jewish children, who had lost their parents during the excesses in Russia had been received by families in good circumstances in Buda-Pesth, and in some cases formally adopted.

An undenominational committee has been formed in Curacao to raise a fund for the relief of the Jews in Russia. The Governor of Curacao is Honorary President of the committee.

Some of the Russian immigrants in Paris who created disturbances at the offices of the Jewish Benevolent Committee made a demonstration at the synagogue in the Rue de la Victoire at the termination of a recent Sabbath service. As they refused to leave when requested by the ushers the police had to be requisitioned to disperse them.

The late Frau Johanna Simon bequeathed one million marks for the erection of an Orphan Asylum at Berlin for girls between the ages of twelve and eighteen. At the request of her executors the authorities have granted free of charge a site in the Trepow district, which is worth 56,000 marks. Of the capital, 180,000 marks is to be expended for building purposes, and the remainder is to be applied to the maintenance of the institution, which is to have between thirty and forty inmates. In Breslau, Herr Hermann Schottländer, as representative of his mother, has given 400,000 marks to create a fund for assisting deserving persons of the Jewish faith. Half of the capital is to be invested at compound interest, and is to remain intact until the fund reaches one million marks.

Consul Selah Merrill sends from Jerusalem an account of the picture post card invasion of the Holy Land. It has greatly curtailed the regular photograph business, although the number of tourists has increased from a few hundreds to many thousands annually. Last season there was sold over half a million post cards in Jerusalem, and Consul Merrill deplores the consequent cheapening of art. The picture post cards sold in Palestine are made in Switzerland and Germany, the wholesale price being from $2 to $12 per 1,000. Only a few of the finest at the higher price are sold.

The canning factories of Norma, N. J., a Jewish colony, have contracted for several tons of tomatoes and several tons of lima beans with the Rosenhayn farmers. Residents have voted to build a new school at a cost of $4,000.

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The Prudential Insurance Company of America, well known for its world-famed trade mark "The Prudential Has the Strength of Gibraltar," has just received, at its Home Office, in Newark, N. J., a great slice of the rock from the famous English fortress on the Mediterranean.

By arrangement with the American consul at Gibraltar, R. L. Sprague, this rock was quarried from the parent rock and forwarded to America on the North German Lloyd steamer "Koenig Albert," with certificate from the Admiralty Contractor at Gibraltar to prove its authenticity. Photographs showing the place from which the rock was cut out from Gibraltar have also been received by The Prudential.

The employees of The Prudential have a feeling of sentiment for the Rock of Gibraltar, the use of which as a trade-mark they feel has been largely instrumental in bringing about, through good advertising, increased popularity for The Prudential, and a public appreciation of the Scope and Strength of the Company, resulting from Progressive and, at the same time, Conservative administration.

The Prudential selected Gibraltar as its trade-mark because of the great and renowned strength of that famous fortress. The rock which came to America is of grayish-white limestone of such an unusually dense and compact mass, and offering such difficulties to the stone-cutter, that the judgment of the Prudential officials in selecting Gibraltar as the trade-mark is well verified.

The English authorities at Gibraltar readily gave their consent to sending the Rock to The Prudential, and the only cost involved was that covering the shipment. Small portions of the Rock will be sent out as souvenirs to certain of the Company's employees.

Postmaster Wilcox, of New York, said that there had been a misapprehension about the payment of money orders in Russia. It has been stated that the Russian Government had refused to pay to the recipients the money sent to them from friends in this country, but Mr. Wilcox explained that Warsaw is the Russian Government exchange for foreign money orders. During the riots in Warsaw, all business was suspended for six weeks, so that no money orders were paid during that period. Now, the postmaster said, business had been resumed, and the delayed money orders will be paid. The postmaster announced to the public, especially to friends of persons killed in the riots, that any money which had been sent to them, and not paid over, could be got back by application to the postmaster, who would send over a return order, and have the money sent back here.

The *Koeln Zeitung* reports from Berlin: "The *Impereial* has spread the report that the German Jews petitioned the Kaiser to give his support to the Jews of Morocco, at the Algeciras Conference, and that this petition was refused by the Kaiser. Upon authoritative information it is declared that this report is absolutely false. No such petition was ever presented to the Kaiser."

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The Menorah

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THIS ISSUE CONTAINS

LABORERS AND ARTISANS IN ANCIENT ISRAEL
By Prof. Morris Loeb

THE RIVER THAT RESTS ON THE SABBATH

JEWS AND FARMING

ELIAKUM ZUNSER

JEWISH CHAUTAUQUA

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THE MENORAH

Vol. xl *MARCH, 1906* *No. 3*

Laborers and Artisans in Ancient Israel*

By Morris Loeb, Ph.D.

It is sometimes interesting to attempt to reconstruct those conditions of ancient life which the greater works of history practically ignore, or at least take for granted. How well do I remember the impression I received, when quite a boy, from my first visit to the Palatine Hill at Rome! Deeply imbued with the glory of her military heroes and the imperial pomp of the Eternal City, it certainly struck me as strange that the ruins of the palaces of her Caesars should contain more tokens of their daily life than of the great public functions. And yet, is it not true that the great events, in the life even of the most celebrated man, occupy but a few fleeting hours, in a long succession of the commonplace occurrences, such as you and I and every one experiences in the most humdrum existence? If that be the true meaning of the adage that "No man is a hero to his own valet," how much greater importance must we attach to the every-day life of a nation, in seeking an insight into its history, to those very minutiae which the historian usually disregards, in his attempt to give a bird's-eye view of the multitude and their leaders. Of course, there are people who are entirely satisfied with such a bird's-eye view and who seem quite astonished that anybody should care for the more intimate occurrences. I, however, am tempted to put a new twist to a classical anecdote. I believe that it was Alcibiades who displayed great nervousness about addressing a public meeting for the first time: but his mentor asked him whether he was afraid to talk to his tailor. "Of course not," replied the youth. "Or your shoemaker?" "Not a whit." "Or baker, or your neighbor across the street?" "Why no, I have never been afraid to talk to any one of them." "Then why shouldst thou fear to address a multitude which is but made up of such as these?" Thus was Alcibiades freed from what is now called stage-fright.

*Delivered at the Jewish Theological Seminary Thursday evening, March 1, 1906.

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But there is another moral to the story:—how can we understand the thoughts and actions of the multitude, unless we realize that it is made up of individuals, and seek to apprehend the personal interests that may have been involved, the degree of culture, skill and education which had been obtained by the common people, their personal relations toward one another and the like? Perhaps the first lesson which is learned by the traveller in foreign parts is the general uniformity of the customs obtaining in ordinary daily intercourse throughout countries that may differ radically from his own in externals of speech, race and form of government. It is only when we observe radical departures from every-day customs of our own that we feel truly astonished and speak of barbarism and the like. Surely an American of to-day would feel much more at home in Paris, Madrid or Tokio of to-day than in the New Amsterdam of Peter Stuyvesant, or even the Philadelphia of Benjamin Franklin, simply because great changes have taken place in the personal relations of the individual.

A story is current in Germany about a certain princess who manifested great pleasure in meeting Professor George Ebers at a court function. She told him how much she admired his "Egyptian Princess" and other historical novels and informed him that she was now struck by the fact that the Egyptian ladies of the time of Pharaoh talked just like the ladies-in-waiting at a Saxon court. The tale does not tell how pleased Ebers was with this compliment; but the story illustrates very well what the average reader expects from the historical novel and why this class of fiction is bought eagerly, no matter in what quantities it is produced. We are not satisfied with cold, historical facts; we wish to learn something about the manners and customs of the period and, I fear, we are all rather gullible in this matter. Just a few rushes strewn on the floor instead of carpets, a few oaths sworn roundly by ladies, a flagon of ale served instead of coffee for breakfast and a peacock roasted in his feathers borne in for dinner, and we are almost willing to believe that Sir Walter Raleigh lighted his long pipe with a safety parlor-match and dirtied his cloak in helping Queen Elizabeth out of a motor-boat, should the erudite author slip in such an anachronism with sufficient glibness! I have certainly come across incongruities nearly as bad as that in very popular historical novels.

The main point is, however, that many of us do feel the desire to know more about the customs and feelings of our predecessors on this earth, than we can obtain from a chronological narrative of the fortunes of a nation as a whole. This Seminary, especially, is devoted to a study of Jewish history chiefly because it can give us a clue to the conditions which produced those modes of thinking, those codes of ethics, morals and conduct, which have influenced the life of Judaism:

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and for this reason, I accepted somewhat rashly President Schechter's invitation to prepare a paper on "Labor and Artisans in Ancient Israel," in the hope that I might in some slight manner stimulate the interest of some students of Jewish history in that vital side of the national life of our early ancestors. I must, first of all, disclaim any knowledge from original scources, nor do I pretend that anything which I shall tell you cannot be readily found in books accessible to you all. Here and there, however, some questions have presented themselves to my mind, which I shall invite you to consider with me: because I have found that even great Hebrew scholars do not always treat this subject with absolute clearness.

There are three principal headings to our inquiry: What handicraft did the ancient Jews practise? What was the social condition of the artisans and laborers? What was the attitude of the nation toward labor?

The Handicrafts of the Ancient Jews

It is well known to my audience that Palestine was essentially an agricultural country; its soil was fertile, but its mineral resources were few, its wild animals valueless and its forests not as productive as those of adjacent countries. It did not, therefore, possess the raw materials for the manufacture of those articles which would have been prized by foreign nations and its export trade consisted chiefly of grain and oil, which were exchanged for metals, implements, fabrics and articles of luxury. Handicraft was, therefore, practised for domestic uses and skillful artisans were developed slowly; so that King Solomon, for instance, was obliged to employ Phoenicians to decorate the Temple. Artistic workmanship, furthermore, lacked the encouragement afforded among those nations where imagery was employed in religious observances instead of being strictly forbidden. It is virtually only under Greek and Roman domination that Jews became peculiarly skilful in certain arts which they had undoubtedly learned in Alexandria and other wealthy cities of the Seleucian and Roman empires. We have, therefore, to answer a very simple problem:—"What were the wants of an agricultural people of ancient times and how were they met?" We must remember that there was no capitalist class, living on investments, nor wholesale merchants in our modern sense. The provincial towns were probably populated almost exclusively by farmers, living together for reasons of sociability and security, with such a proportion of artisans as one might find in a modern European agricultural village. Jerusalem contained a large proportion of the priesthood, the officials, rich land owners and later certain specialized craftsmen and dealers. As virtually all Judea visited Jerusalem for religious reasons, it was undoubtedly the chosen trade of all those artisans who could not live

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from the sale of their respective wares to a single village. In Jerusalem, alone, therefore, might anything but direct barter have taken place.

The Palestinian farmer raised grain, olives, fruits, flax, sheep and cattle. Many biblical passages indicate that the wife with her handmaidens was expected to prepare food, oil and clothing out of those products; rude dwellings, too, could be erected by the husband and his men. Implements were either made crudely or obtained by barter from foreign sources; but the smith, the carpenter and the potter must soon have made their appearance. As soon as leather was needed, a tanner must necessarily be employed and certain other disagreeable or difficult processes were gradually delegated by the housewife to a skilled artisan. It is rather curious to find that the wool-carders, flax-spinners and weavers were peculiarly despised: the various authors who call attention to this suggest no adequate reason for it. Is it not due to the fact that these occupations were taken over from womankind and were considered womanly? Of course, other branches of work, which were either peculiarly difficult or required special attention, were taken over from the husbands: but these occupations are only considered degrading so far as they are disagreeable to the bystander or neighbor.

In biblical times, therefore, we can differentiate artisans who prepared foods, such as millers, bakers and butchers; those who made wearing apparel, such as flax-spinners, wool-carders and spinners, weavers, taners, sandal-makers and leather-workers, and possibly tailors; implement-makers, such as metal-workers, stone-cutters, potters and even glass-blowers; structural workers, such as wood-workers, masons, excavators of wells and cisterns; makers of artistic and ornamental work or articles de luxe, such as embroiderers, perfumers, engravers and die-sinkers, stationers, jewellers, etc.

Breadmaking must have been chiefly a domestic occupation; yet, the mention of millers and bakers may be accounted for by the needs of city-folk in Jerusalem. The grain was ground to flour, either between two flat mill-stones, worked by hand, or later in a copper mortar with an iron pestle. The flour was mixed to a paste with water and fermented with leaven; then it was rolled out into thin cakes, like matzoth in shape, and baked either on a hot stone or suitably covered in the hot embers. Professional bakers laid the bread *around* a furnace, heated from within. Professional millers must have used larger mill-wheels, revolved by a horse or mule unless they employed slaves at hand-mills. The only other mechanical device in the preparation of food products was the oil-mill, but its construction was so primitive that its handling did not require any specially skilled artisan; in fact, like the pressing of the grapes, the crushing of the olives was carried out on individual farms.

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Cloth was woven from wool or flax, cotton and silk being imported in a later time from Egypt or the East and being correspondingly expensive. After shearing, the fleece was washed with water and thrown into pits, where it was steeped in "borith," that is, the lye obtained from wood-ashes. This is potassium carbonate, a very fair substitute for soap, and served to remove the grease, or what is now known as the degrais. Afterwards, the wool was carded or combed, to separate the filaments, and was hung upon the distaff. It was spun by drawing a few filaments off the distaff, twisting them in the fingers and tying to the spindle, a reed about a foot in length and weighted at the bottom. The spindle being twirled on its axle, wound up the finished thread, which was twisted by the fingers as it left the distaff. Flax, on the other hand, having been cut just before flowering, was broken by treading with the feet or beating with stones. It was then wetted with water and thrown into shallow pits to undergo a fermentation. This "retting" is still practiced to weaken the flesh matter of the stalk, so that the fibres can be more readily freed from it. The flax was then heckled with a rough comb and the fibres hung on a distaff, to be spun in the same manner as wool. Weaving must have been a very primitive operation, because figured cloth was unknown, designs being either painted or embroidered on the fabric. The loom was either horizontal or upright, usually the latter; the warp was stretched from the upper beam and was pushed forward and back by means of sticks to which alternate threads were tied. A simple shuttle was thrown back and forth by means of a treadle, or was pushed through by hand. As the dress was usually made of rectangular pieces of cloth, without fashioning or sewing, the loom was set up to produce a piece of the desired size; but longer pieces may have been produced in the same manner that carpets are woven on Oriental hand-looms, by rolling up the finished section on one of the beams. As already stated, these processes of manufacture were supposed to be carried out by the women of the household. We find in the Bible a quotation of the Prophet Elias. "The husband brings corn into the house, but can he eat it? He brings home flax, but can he clothe himself with it? No! but the wife enlightens his eyes and sets him upon his legs." Elsewhere it is stated that is was permitted to purchase from the wife the superfluous cloth which she had woven, but not to buy any wool or flax from a servant. This shows that the product of the loom was the actual property of the wife to do with as she felt disposed and there could be no question as to the husband's participation in the ownership.

I have already stated, however, that in later times some or all of these operations were carried on as special trades and that these trades were rated rather low, probably as effeminate callings.

Linen, of course, merely needed

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bleaching and that could be carried out without trouble at home. The woolen cloth as it came from the loom was hardly ready to wear: it required finishing, cleansing and brushing; this was the function of the "fuller," who employed simple means for these purposes. In the Odyssey, we read how the Princess Nausikaa performed all these operations with her own hand-maidens and this must have been for many years the custom in all agricultural communities. But the cleansing of wool required the aid of chemicals and prolonged scouring, rolling and beating, which necessitated continuous attention in order that the fabric should not be ruined. The fuller was always an important personage until the introduction of mechanical weaving and the concentration of the work in special factories. This was not a despised trade in biblical times and I consequently infer that it no longer competed with the domestic operations of womankind. The decoration of cloth by embroidery or dyeing can be considered later on, because this did not meet any domestic want; in fact, embroidered or dyed fabrics were a great luxury. Tailors must have come in when garments were made in forms that required fashioning, such as the long trousers which were worn in the later periods, in probable imitation of other nationalities; or the undershirt, which was sewn together at the shoulders and sometimes had sleeves. I am surprised to find that tailoring is mentioned as a special trade by Delitzsch in his lectures on "Jewish Artisan Life at the Time of Jesus," and I would suggest this as a proper subject of inquiry. Of course, in the more fashionable cities such as Athens and Alexandria, greater pains were taken in the construction of dress and it may be that the reference in post-biblical literature to tailoring may prove to have been occasioned by dress practises in the Jewish communities of the post-Augustan period.

In very early times the furs of wild animals and the skins of cattle and sheep were used in the hairy state for clothing purposes and the undressed hide may also have been used as a floor covering, etc., without further treatment than the scraping off of the flesh and inner membrane, which is peculiarly liable to decomposition. Water and wine were kept in bags made of the skin of a small animal, such as a sheep or a goat, which could be removed entire by cutting off the head and the lower joints of the legs and stripping the skin backwards, the openings at the limbs being then sewed up and the neck serving for filling and emptying; sometimes the skin was left in its natural position, sometimes the hairy side was turned inwards. Such a custom obtains even to this day in the Levant and wooden casks for similar purposes were a very late contrivance.

The process of tanning was certainly not known in the time of Moses, and its development was not due to the Palestinian Jews, the various processes having evidently

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been learned from neighboring peoples. But it is interesting to note that tanning, in the most perfect stage which it reached among the ancient Jews, is virtually the same in principle and practice as that which obtained until the introduction of the chrome-tanning in our own country within our present generation. Briefly, the process consists of the following steps: The hides are freed from the inner membranes by scraping and from the hair by the caustic action of slaked lime. If the skins of smaller animals are to be converted into a flexible leather, it is necessary to decompose some of the stiff, fibrous tissues and this is done by the process known as "puring," which consists of subjecting to the fermentative action produced by contact with manure. Then the real tanning is carried out by steeping the skins in vats full of an infusion of oak bark and letting them remain there until all the gelatine has been hardened by the action of what we call tannic acid. Mineral salts, such as blue vitriol, were also employed in this final process of rendering impervious to water and it was well known that the use of vitriol would blacken the leather. Leather thus obtained could be used for very many purposes, including the making of straps and thongs, of harness, of footgear, etc.

Writing on skins with a black ink must have also developed slowly. At first, this writing was done upon the raw hide, the hair alone having been removed; then the skin was split in two and the writing done on the fresh surfaces thus obtained. Finally, however, we have the production of parchment, in which the inner layer of the skin, after having been split off from the outer one, was carefully rubbed smooth with pumice stone and whitened by the rubbing in of chalk or similar powder. This would receive writing on both sides far better than the tanned leather.

I have just referred to skin bags for holding liquids. These were probably used chiefly for transportation and were emptied into large earthen jugs or urns for preservation in the store-room. Pottery was one of the principal arts of the more primitive civilizations and the "potter's wheel" is continuously used in biblical simile, as in all Oriental literature. It really consists of two discs connected together by a central post, the lower one is turned by the feet, while the upper one receives the clay which the deft finger of the artisan presses into shape as the disc carries it around. Articles that did not have a circular cross-section were fashioned by hand or perhaps stamped out from a baked matrix. In addition to the fashioning and baking of the clay, the ancient Jews understood the value of glazing the pottery to overcome its porosity. The art of glass-making was also imported from Phoenicia at an early period. Glass vessels, however, were very costly and only small pieces were made for ceremonial use, as perfumery vials, etc. Brick and tiles were, of course, well

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known and it is hardly necessary to refer in detail to the processes for producing these, which have continued the same up to the present day in all respects, excepting for the introduction of mechanical power.

The art of working in metals was not practised in the time of Moses, but was learned from other people; in fact, with the exception of iron, the metals do not appear to occur in workable quantities in Palestine, and must therefore have been imported. The metals which are enumerated as known to the Jews are gold, silver, iron, copper, lead and tin, but the last three statements should be modified somewhat. The ancients did not distinguish at all carefully between copper and its alloys bronze and brass; consequently, *nekhochet* like the Greek *chalkos* stands best for bronze, since that was used much more freely than pure copper. Similarly the distinction between lead and tin was not sufficiently sharp to warrant the translation of *oferet* by "lead" and *bedil* by "tin." Prof. Krauss, in the Jewish Encyclopedia, points out that the root of *bedil* means to separate, and thinks that is must mean an extracted metal. But it was well known to the ancients that both lead and tin, when alloyed with silver or gold, could be cupelled off, thereby purifying the nobler metals. They came off like a slag or dross and this term would, therefore, suit both metals indiscriminately. *Oferet* is undoubtedly a very heavy substance. It was used, too, in ways that would indicate lead, as when it was used for roofing, since lead is readily rolled or beaten into plates which can be easily joined to one another by heating with a torch. But Ferd. Hoefer pointed out, in 1866, that the names signifies red and it is rather hard to see how that would apply to lead. A wire of this metal is said to have been used in killing criminals; now, that is absurd, if lead is meant. Perhaps the term was used indiscriminately for lead and certain alloys, such as pewter and pinchbeck. At all events the names should be translated with caution.

In Egypt the Hebrews must have learned much about the smelting of metals; in fact, Egypt is called the furnace, possibly not only in a figurative sense. Not only does the Bible give evidence that the extraction of metals from their ores was understood, but such passages as the twentieth chapter of Ezekiel, for instance, show a knowledge of the refining by re-melting in a furnace under a flux. I should like, however, to correct one erroneous impression that appears to prevail: the art of re-melting iron was *not* known The ancients did not know cast-iron, and their furnaces were not hot enough to melt either steel or wrought-iron. It is true that wrought-iron is obtained in a molten mass from the ore, by the process which the ancients employed, but this work was done in a pit and not a furnace, whose walls would have crumbled. The temperature to which the iron is raised in this operation cannot be equalled in any subsequent heating with charcoal. If,

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therefore, the term iron-furnace is a correct translation from the biblical phrase, it was either a forge for heating the iron for the hammer or a cement-oven used in the making of steel. Iron was either used in crude shapes for clubs, mallets, etc., or it was forged by the smith into the various tools and implements, chains, locks, armor, as the times demanded. When we contemplate the wonderful iron-work wrought by the uncivilized negroes of Central Africa, we can better comprehend the workmanship of the smiths of ancient Jerusalem. The working of steel was doubtless derived from India. The process was so tedious that it could only have been used in making sword-blades and hard cutting tools for the engravers and die-sinkers. Wherever massive metal was required, bronze or brass must naturally be preferred: its use everywhere antedates that of iron, as it is much easier to obtain from the ores, is fusible and is easily worked. Even swords and carving tools could be made of bronze, because certain varieties grow malleable when heated and suddenly cooled and then grow very hard under the hammer. They can be tempered by reheating and cooling slowly. The bronze or copper-smiths were very rich and important artisans in Jewish times, and evidently had more to do than the blacksmiths; their work was also more artistic.

Gold was much more common than silver and was used for many purposes. It was beaten into foil and used for coating wood in the construction of sanctuaries and palaces; cut into ribbons or wire, it was used for embroidery; it was cast into moulds, coined with engraved dies. The goldsmiths also understood the art of engraving, chasing and inlaying. This last corresponds to modern niello work, where lines are deeply cut into harder metal, a gold wire laid in and then rubbed until it fills out the hollow completely. Gold was also finely subdivided and suspended in a gummy fluid, as a writing-ink for costly documents.

Sculpture in stone was virtually unknown, while the engraving of gems was brought to a high degree of perfection. Of course, the handling of building stone as well as bricks was no novelty to the descendants of the men whom Moses led out of Egyptian bondage, but there are left few monuments of their skill. Stone inscriptions are also missing, though the Bible contains reference thereto: one passage in Job is peculiarly noticeable; "Oh, that my words were graven with an iron pen and lead." Leopold Loew explains this by saying that the inscription was cut into rock with an iron tool and filled in with molten lead. This would be a very useless proceeding, if the metal was indeed lead; it has already been suggested that *oferet* at times must mean a metal more like our brass. I may also point out that a very common Greek method of attaching metal inscriptions to stone consisted in drilling sockets

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into the stone to receive pins projecting from the back of the letters. These sockets were filled with molten lead, which hardened around the pins when the letters had been placed in position. Would this serve to explain the passage just quoted?

Joinery and wood-work were carried out with the usual tools and it is quite evident that nothing very elaborate was attempted. Specially skilled workmen were obtained from Tyre and elsewhere and even the timber was imported, as Palestine did not produce big trees. Ship building, which demanded the greatest skill from the ancient wood-worker, was not practised to any extent, since Palestine had no seaboard and wherever navigation is mentioned, it is made quite evident that the ships were built in foreign countries and probably they were largely manned by foreign sailors. Fishermen on the fresh-water lakes no doubt had very rude craft, about as graceful as our flat-bottom scows, in fact, rafts and boats do not require the skill demanded in the construction of decked vessels. Wood-carving, on the other hand, was carried to a higher degree of perfection, since all the minor decorative arts were carried out with special love.

Among the decorative arts may be mentioned embroidery, which was used for the depicting of historical events, the reproduction of inscriptions, as well as for the mere decoration of the cloth. Threads of various colors as well as of gold and silver are mentioned as being used for this purpose. Sometimes cloth was painted with a brush, but there is also considerable reference to the dyer's art. It must be remembered, of course, that the yarns for the embroidery and weaving must have been dyed in some manner, and it is less likely that the fabric was dyed in the cloth. It must be considered, too, that linen does not fix dves readily, and wool, unless treated very carefully, comes out of the dyeing vat in very uneven shades, if the threads have been twisted by spinning and interlaced in weaving.

We frequently hear that the ancient Jews were deficient in color sense, because they had but few distinctive appellations for colors and derived the names of some of these from those of characteristic objects. The same remark might be made about the color schemes of the Greeks and Romans as well and, in fact, I have been interested in observing in my own laboratory that the New York boy knows very few colors by really distinctive names. Certain expressions, like purple and lavender, have no distinctive meaning for him, and, for that matter, a modern writer would be very much embarrassed in the description of colors, if he were not allowed to use terms that are suggestive of some natural object or some particular pigment. I think that, as in the case of metals, we are too anxious to fined a single English word to correspond to a single Hebrew one, instead of realizing

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that the boundaries between ideas have shifted to a much greater extent than new ideas have appeared.

The fact that the ancients could not have been so very deficient in color sense is proven by the use of many different dyes to produce red, for instance, which were valued more or less highly according to the shade that could be obtained. Thus, for example, the mollusks, whose secretion was used for the production of the greatly prized Tyrian purple, were distinguished according to the bluish or reddish tint that could be produced. An inferior value was attached to an insect like our cochineal bug, which produced a scarlet; a lichen produced the color now known as orseille, tending toward the violet, and the madder root or plant was used in producing what we now call Turkish red. It is true that red was a favorite color, probably owing to its brilliancy, and there are fewer variations in other dyes, but this is true even to the present time. Blue was produced chiefly from woad, a plant grown for many centuries along the shores of the Mediterranean; it dyes a true indigo. It is possible, however, that some real indigo was imported from India. Yellow was obtained from the saffron and from a special variety of onion. Brown was extracted from the peel of fresh walnuts, and green was undoubtedly obtained from various vegetables. Sulphite of iron was well known as a natural mineral and was employed in conjunction with the gallnut for producing a fast black. This was also the formula for the making of fluid inks, while the commoner material was a mixture of soot and grease formed into cakes like modern India ink.

Another art much practised in the Orient in all periods was the manufacture of cosmetics and perfumery. So many objects were used for these purposes that it would carry me too far to describe them in detail. Natural substances were usually mingled together, and, of course, no such compounds as those of the present time were even dreamed of. The art of distillation was unknown, but what the French call "enfleurage" was commonly practised by the perfumer; that is to say, a fat or oil was enclosed together with fragrant flowers and herbs and would gradually acquire their odor, so that perishable vegetable matter could be thrown away.

In enumerating at such length the various arts practised by the ancient Israelites I have, in the first place, desired to bring before you the state of technical development which they had reached; but it is still more important that you should realize how diversified were these arts and what an amount of special knowledge was necessary in the practice of many of them. It shows to us that the artificer must have been an important factor in the olden life, even though the individual did not have as large a market for his wares as the present manufacturer expects. It gives us, too, a basis for the discussion of the social standing of the artisan.

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The Social Position of the Artisan

In a community where barter was still the usual form of trade and where money was not current, a skilled artisan came into immediate contact with his customer and would have a much higher social standing than in the modern times where two or three middlemen interfere and where the purchaser is not able to judge of the relative skill of the individual workman. Even to-day it will be found that the man whose work comes under the immediate observation of his neighbors has a somewhat higher social rank than he whose arts are not understood or are carried out in a factory, where the object produced is not the work of a single pair of hands.

The Jewish artisan, too, was a free man, whereas the mechanical trades were largely committed to slaves in Greece and Rome—the two states whose ideas compete with those of Judaea in the formation of modern civilization. I think, however, that this distinction has been largely exaggerated by writers on this subject. It is perfectly true that the Greek and Roman gentleman disdained to work with his hands; there was a larger leisure class and military nations possessed a multitude of slaves captured in war, who had been previously free workmen and who could be best utilized in continued practice of their professions. The Hebrews were neither so successful in war as to acquire skilled servants by force, nor so rich as to be able to purchase them from more predatory nations. The relative proportion of slaves to free artisans was, therefore, very much less in Jerusalem than in Athens or Rome; consequently, a free citizen practising a manual trade was not performing servile labor in the estimation of his neighbors, but that by no means indicates that handicraft disqualified from Roman or Greek citizenship. A number of instances to the contrary will at once appear to you. In our own South, before the war, the slave holders looked down upon the "poor white trash" who were obliged to perform manual labor in competition with the slaves, while in the North, during the Colonial period, there were always slaves who did manual work of a kind that was ordinarily practised by the whites, who did not suffer in estimation, owing to their numerical superiority in each particular calling.

That slaves were not largely employed in the skilled trades of Ancient Israel might be inferred from a study of the commercial price lists compiled by Herzfeld, — doubtless on good authority. Male slaves there appear to have a value barely one-half that of a horse or cow; on the other hand, the day's wage of a free laborer is set at about the same purchasing value as obtains at the present day, i. e., about 1½ bushels of wheat. If productive labor was paid so highly, slaves at the price mentioned cannot have played a great part in the labor market.

Because the trades were practised by free citizens, no disabilities at-

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tached to them, even though certain callings were poorly esteemed. Slaves must have been chiefly used for domestic work or on the farm; how, then, did the artisan obtain the needed assistance for more complicated manipulations? I should judge that he depended upon the work of apprentices or bonded servants, rather than slaves. In India, where certain castes monopolized definite trades, the necessary skill was imparted by father to son and the mysteries of the craft were handed down from generation to generation. The Roman or Greek proprietor employed teachers to train for their work; but in Palestine, where the son could choose his vocation without reference to that of the father, an apprentice system was a necessary consequence. Furthermore, there exists between free labor and slavery the system of the bond-servant, whose services are bought for a term of years, after which he goes free. In our own city, in Colonial times, impecunious immigrants were sold into bondage, on arrival, to the purchaser requiring the shortest term of service in requital for the payment of their passage-money. During their bondage, these servants had few rights over those of ordinary slaves; but they were assured of their freedom. A similar distinction is drawn very sharply in Exodus and Leviticus; a Hebrew can hire himself out for no more than six years and can buy his freedom by extra work. If he sells himself for life, he sinks to the level of a slave; his ears are pierced with an awl as a sign of infamy. A few apprentices or bonded journeymen must have been indispensable for the artisans. Just as there was no distinctive artisan caste, there were no real guilds restricting the action of the individual artisan; there were, however, mutual benefit associations, men of the same trade lived in the same street, worshipped in the same part of the synagogue, etc.

One institution may seem strange to the modern Jew, while we see its counterpart in Catholic monasteries —it was the policy of the priesthood to make the Temple a self-contained corporation. Within its walls, therefore, though not within the sanctuary proper, the priests and temple servants practised all manner of trades, partly such as were required for ceremonial observances, sacrifices, etc.; partly those which supplied the bodily needs of the ministrants; ultimately, too, for direct gain. While, on the one hand, the practice by the priesthood of manual arts may have been thought to ennoble the latter, the independent workmen may have seen therein unfair competition; and reformers undoubtedly were justified in assailing the worldliness of this procedure. We find, therefore, a contrast between the interests of the popular craftsmen and the order to which the official narrators of biblical events doubtless belonged, that makes it unprofitable to look into the Old Testament for a clear view of the relations between the artisans and the people at large. But the early rabbinical writings abound in com-

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ment that can be taken as striking testimony to the esteem in which labor was held.

"When a man teaches his son no trade, it is as if he brought him up to highway robbery." "Labor warms its Master," and again, "Skin dead animals by the wayside and say not I am a priest or I am a man of distinction and work is objectionable to me." I confess that, to me, these maxims appear to be too emphatic: they rouse the suspicion that they may have been very much needed. Things which are taken for granted are not usually picked out as texts for sermons. Labor was certainly not esteemed as an abstract thing, but as a means; otherwise certain trades would not have been held in higher estimation than others.

Certain occupations were undoubtedly considered inferior. I have already referred to the textile operations, so far as they appeared womanish. If the law permitted a woman to leave a husband that pursued a malodorous trade, such as tanning, it is useless to quote some single saying of a rabbi in support of the proposition that the Ancient Jews held all labor to be uniformly excellent. Delitzsch, on the other hand, enumerates half a dozen trades as degrading, which certainly could not have been so held in popular estimation, including as they did goldsmiths, perfumers and hand-mill wrights; the reason, which he quotes from the Rabbis, lies in the fact that these artisans were brought into temptation because they had female customers. Do you not think that the rabbis tried to emphasize the warning to avoid temptation, by paradoxically deprecating the value of highly esteemed professions, solely on account of possible pitfalls? If muleteers were accused of driving sharp bargains, that did not itself degrade the rank of their profession any more than a railroad president is excluded from a modern club because common carriers are decried as soulless corporations.

The truest appreciation of the dignity of labor is to be found in the doings, rather than the writings, of these ancient sages. We find that every one of them was practising a trade with sufficient devotion to earn his own living. It was thought unworthy of a teacher, or possibly even sacrilegious, that he should receive hire for the service he rendered to his pupils in passing on to them holy knowledge. Where such views obtained, there were only two alternatives; either as in India, the holy man must refrain from all earthly exercise, reduce his wants to the barest minimum and live upon the alms of the benevolent, or, as in Judaea, the teacher must earn his daily bread by manual labor and be dependent upon no man. It is to their immediate pupils, I think, that rabbis address those admonitions which modern expounders seem to interpret as being addressed to the population at large. How extensive indeed was the circle which an ancient teacher consciously addressed; did it extend beyond his immediate folowing? And to these younger followers in their own footsteps

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they could not repeat too often, "Learning is great, but labor is no disgrace. Rather perform the most menial service, engage in the most disgusting trade, than become dependent upon others and allow your judgment or your sayings to be warped in desiring to curry favor with the rich."

There were, of course, philosophers who held an opposite view and learned more to the Brahman attitude, believing that a gainful occupation detracted from the attention that was to be given to spiritual thoughts and to prayer; but their views, again, and the manner in which they express them, show that the objection of labor was not on account of anything degrading connected therewith. It was considered very bad taste to reproach a rabbi with his mechanical calling or that of his ancestors. Rabbi Gamaliel entered the home of Rabbi Joshua and exclaimed, on seeing the smoke-stained walls, "One can tell at once by the walls of thy house that thou art a tool maker," and Joshua answered, "Alas for the age of which thou art the leader and the ship of which thou art the helmsman. Thou are equally ignorant of the cares of the sages and of their difficulties," and Gamaliel stood abashed. Even in hierarchical times a stone cutter could rise to the position of high-priest. Manual labor could, therefore, never have been considered debasing, as in India, where the mere touching of an artisan was sufficient to defile a Brahman and force him into a long series of purifications; or as in Athens, where Plato and Aristotle, in their discussions of the ideal republic, take it for granted that the artisan can never rise to the higher positions in citizenship; or in Sparta, where the free-born man was positively forbidden to carry on a mechanical trade.

Summary

To sum up the results of our inquiry, we may say that Ancient Israel knew many callings besides that of husbandman and that many occupations required the attention of its artisans. The frugality of an agricultural people, however, greatly restricted these artisans in the scope of their work and the religious objection to whatever savored of idolatry practically excluded what we call the higher branches of art. The trades suffered no disadvantage by comparison with other callings, merely for the reason of the manual labor involved. If some trades were considered lower than others, this was either because they were deemed unmanly or because they were offensive to the senses,—no moral stigma was attached thereto. There were no castes as among the Brahmans, a calling was not necessarily hereditary, and, on the other hand, there were no guilds or trade unions in the mediaeval and modern sense. A mechanical pursuit was not thought incompatible with the pursuit of learning. If you say to me that this might all have been expected from a consideration of the history

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of a self-supporting, independent people, I agree with you, but the conditions were not those which were normal to antiquity and in this respect are deserving of closer study.

Furthermore, these same views of the relations of different classes of men do not obtain among the present generation of Jews and it is the duty of those who aspire to the position of teachers in Israel to familiarize themselves with these points of view. It is a silly, exaggerated sentimentality which seeks to place manual labor above all other things; those who preach that doctrine are the last to practice it; but it is equally bad to place the learned profession far above its true value. Let us not reach the attitude of the Chinese, who considers long finger nails the true badge of nobility. Let us not imagine that a man loses his social caste if he is seen carrying a parcel across the street, or mounts an additional rung on the social ladder if he pulls teeth out of a man's jaw instead of nails out of a packing box. If I can lead some of my hearers to a study of the sane opinions of our old sages on the real position which labor should occupy in the social fabric, I shall feel that a somewhat difficult task has not been carried out without some useful result.

The Last Wish

From the Yiddish of Morris Rosenfeld

(This poem, though written many years ago, must express the feelings of many Jews in Russia to-day.)

Life has a thousand pleasures,
A thousand joys each day;
Yet, for what it has given me,
I sit in grief alway.

Therefore with tearful eyes I pray,
Death, come and set me free!
To me life's joys are all unknown,
I dwell in misery.

With morning's dawn, my mighty woe
Dawns, and begins to burn;
For me my sorrows rise again,
Whichever way I turn.

My spirit and my flesh they rend,
They rend me mightily.
Sender of Death, why dost thou wait?
Oh, send him soon to me!

Him like a brother I will greet,
And his dark hand will kiss,
Nor struggle when he cuts life's bond,
A life so sad as this.

When with his sharp blade, cold and keen,
He severs it mid-way.
Enough, enough of suffering!
Swift to the end, I pray!

ALICE STONE BLACKWELL.

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The River that Rests on the Sabbath

We have before us a pamphlet entitled *The Book of Miracles*, translated and compiled by the Rev. Dr. M. Adrehi,[2] and published in London in 1834, for a copy of which we are under obligations to the Bloch Publishing Company.

It is presumed to be an account of the River of Sambatyon, which, in Jewish legend, flows strongly for six days in the week and is at rest on the Sabbath.

The author states that in the year 5047 A. M., according to the Jewish reckoning—619 years ago—a letter was received at Jerusalem in a singular manner from the people who dwelt in Sambatyon. That letter, he states, was at the time of his writing still in existence in the Holy Land, and is preserved with other curious writings in the Hebrew Library belonging to the Academy of Jerusalem. Copies of it, he says, were transmitted to the various Jewish congregations in Europe, and it was during the author's residence in Amsterdam that he saw a copy of it in the celebrated library of the learned Rabbi Solomon Dobna. The style of the author, however, is so peculiar that it is difficult to decipher to what authorities he ascribes the information he gives in his work. He declares on his word of honor that he heard it said by many respectable and trustworthy persons that they saw at Rome, among other curious things, a sandglass, the sand of which came from the River Sambatyou. It runs all the week, but is at rest on the Sabbath day. Such a sandglass, he says, had also been seen at Leghorn, and furthermore that he drove before him the Jewish captives in his march from Boytus to the other Syrian cities, he saw a peculiar river whose springs fail for six days and leave a dry channel, after which it runs on the seventh day, and preserves that order, and is called the Sabbatic or Sambation River. Pliny, in his Natural History also refers to the same river, but as flowing six days and being quiescent on the seventh. The story as given later in these pages speaks of a waterless river; the sand and stones rolling as a stream. Another legend is that of Alexander, who, it is said, when he traveled to the south of Egypt arrived at a river that flowed for three days with water and three with sand, and that it was the Sambation of the Jews.

The author cites, as further proof, the declaration of an Israelite of the tribe of Dan, named Eldah Hadani, who published an account of the Sambatyon in a book printed in the city of Brunn in the year 1783. That author states that the account which he gives had been printed 200 years before in Constantinople, and quotes therefrom as follows:

"And near the place where dwell the children of our prophet (and master) Moses, is the great River Sambatyon, so called from their having fled from idolatry: and that river surrounds them so that no one can enter except on the Sabbath; other

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nations call it Sabteno. It forms a square, and would take three months to go round it in the inside. There are many houses and castles. They have nothing unclean amongst them, neither bird or animal; the only want they experience, is that of horses on occasions that they wage war with other nations, as I will hereafter mention in a more fitting place. There are no wild beasts, dogs, cats, vermin, or flies; in fact, they absolutely have no unclean animal soever. They only have oxen, sheep, and poultry; all the *tehurim* clean and lawful. Their cattle bring forth twice in the year, and they sow wheat and barley, and have, besides, all sorts of fruits that are in the world. They want for nothing, are devout, and have the fear of God before their eyes; and have the whole Bible, and the Talmud, and the Mesnayot, &c., &c. In general the Hahamim are very learned in the arts and sciences, and are very rich, having much gold and silver, jewels, diamonds, fine pearls, and all sorts of precious stones, &c., and when they read, they say thus:—'Joshua, the son of Nun, and disciple of Moses said, that the blessed Lord taught him," &e., &c., as is noted in the book above named. The only language they know how to speak and write, is the Sacred Hebrew.

"They have, as we have, the Dinim —laws—are extremely pious, Godefaring, and just; they never take an oath, and never mention profanely the holy name of God; and they even punish thase who use His name to attest any thing; for they say, 'What is the use of swearing by His holy name, knowing that for doing so, children die when they are young.' They live to the age of our father Moses, 120 years. Children never die in the lifetime of their fathers, who live to see three or four generations. There is little or no fear of thieves, wild beasts, wicked and evil spirits, or any thing bad, so that children take it by turns to guard and watch the flocks; and all this comes from their being good, and never uttering falsehood, living according to the law, and strictly observing their religion, and abstaining from sin.

"No person can approach them, they live so retired, far from the borders of Cus; and the River Sambatyon separates them. Of them the prophet Isaiah says, chap. xlix. ver. 9. 'Let those who are in bondage come forth; let those who are in darkness appear.' They have much gold, and many manufactories of curious textures and articles; they make beautiful dresses; they are many millions in number, ten times as many as those that left Egypt.

"The breadth of the River Sambatyon is full 220 yeards; and contains sand and stones; and the noise of these stones makes it like thunder and hurricanes; they rise up and go down, the noise whereof at night may be heard at half a league distance.

"There are also many springs and fountains of soft water, which empty themselves into a basin, from whence the gardens and orchards are watered and refreshed. The waters in the named places contain all kinds of fish, and round about are every sort of clean birds. The stones before named

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which make so much noise, and move up and down, repose from the setting in to the going down of the Sabbath; and round the river, there is a fire descends from heaven every day in the week, and remains there, except Sabbath; so that no person can approach the river, for the fire burns every thing within its reach. Beyond the river, dwell the four tribes, who come near with their flocks and herds to shear them, it being an excellent country for pasturage. Then the people of Sambatyon see them and speak to them, and say: "Shew us your asses, from afar, and your camels;" and they are surprized.

"The same author records, as a great miracle, the manner in which they were led there, and what happened: that when the Temple was destroyed, and the Israelites carried captives to Babylonia, the Chaldees came, and said unto them: 'Sing unto us the song of Sion," meaning the songs of the Levites, which are accompanied by music before the Holy palace of God. These were the children of our master and prophet Moses. The moment the Chaldees said it, they wept and cut their fingers off, and they prayed to the God of Israel, and said: 'Oh! God, rather than sing and play thy songs before the Heathen, we will sever our fingers from our hands;" and so they did; but the merciful God, taking compassion on them, heard their prayers, and sent a cloud and carried them and their tents and their cattle to a place called Hauela; and he set them down that very night in the lands of Hauela.

"It has been told us, that our forefathers related, that the night of their being put down there, they heard many extraordinary noises; and on the morrow they saw a great fleet approach, and by one of God's miracles, they escaped; and afterwards they were encircled by a river in a place where there had been no river before. This river, which is of sand and stones, is called Sambatyon, and exists even at the present day. The noise and violence, that were there stones and sand move about with such a mountain of iron situated near, it would be broken in pieces. This noise continues until the coming in of Sabbath; also when this time comes, there descends from heaven a cloud which covers the river till Sabbath goes out. It is called Sambatyon, and by other nations, Sabteno. In some places, it is 60 yards broad.

"The inhabitants of Sambatyon are within, and we are at this side: they speak to each other, and are so imprisoned as not to be able to leave; and the others (on this side) cannot enter: they converse with each other, particularly on the *Horban,* the destruction of the Temple for the second time in the Holy Land, as the children of Dan were ignorant thereof.

"But the tribes of Naphtali, Gad, and Asher, after the destruction, or *Horban,* of the second Temple, came to Dan, because, after dwelling at the beginning with the tribe of Asher in the mountains, they quarreled and were called children of Sephabot (slaves); and, being afraid they would make war on them, they trav-

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elled from place to place till they came up to the tribe of Dan, so that there were four tribes in one place, &c.

"See what is written in a book called *Derech Hayaser,* printed in Amsterdam in 5539 (1779), p. 26. 'Now I am going to relate a singular thing, which I never before told to any one else; and what I did which no one else has done. I made a discovery of that which no one else has done. I made a discovery of that which the world had before doubted, of, concerning the ten tribes; having been informed by many trustworthy and creditable persons, that the ten tribes dwell there, are very rich, and have kings and governors, and are not in want of any thing but prophecy and the Holy Temple of Jerusalem. They live in peace; and the surrounding nations pay them tribute, and if any should rebel, they go to war till they compel them to submit. There are those who say they live near the River Sambatyon; and others, that are far on the other side of the river; some again say, they are after you pass the river Gozan; and others, that they dwell on the other side of the mountains of obscurity. Whilst I was being told of their greatness, their kings, &c., my heart leaped for joy; but yet doubted the truth of it, because we, for our sins, were carried away captives and dispersed in foreign parts. The world did not give belief to the same author in saying, in his work beforenamed, these words:—"I swear by the living God of Israel, in whose hands are the souls of all men, that I will not tell them a falsehood in this book, printed in 5390 or 1530.

"I was in Alexandria some time to learn what I could of the city, &c. I asked a few respectable individuals therein, to whom I was recommended, a few questions concerning the ten tribes. Each answered acording to what he had heard: one said this, and another that thing. I subsequently went to Egypt, and then heard that the caravan from Salonique brought letters filled with news, which stated that the Jews who dwelt on the other side of Sambatyon were waging war against the other nations, were successful, subduing and destroying the country and lands of Pristian, and many whites (Cosin), or White Moors, called by others, Maray Francas, who are Mahometan Turks, whose language, called *Espanica,* is corrupted Spanish. The reason of their fighting is because they would not continue to pay the Jews their accustomed tribute, adn they wished to be free; and on this account the Jews went to war. When I heard this, I began to give thanks to God, for the protection he dispenses to us, notwithstanding our past and present sins, and in regard to our forefathers who served in truth and devotion. and, moreover, the prophecy of Moses, who said—'The sceptre shall not depart from Judah,' &c., &c. So soon as I heard that, I resolved to travel to those parts; and in the following year, 5391 or 1731, I left Alexandria by sea for Salonique. When I arrived there, I went out and enquired if there was any news. I was told of the arrival of a great caravan that

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had come from distant parts of India, the land of the Hobahs, and different countries afar off. All the caravan was laden with iron, and had come to Salonique to go to Sambatyon. I was very glad of that ,and began to think what I ought to do in order to accompany the caravan; they told me I must go and speak with the head captain, called Pacha, who directed every thing. I went to him, I was well received, and asked all I wished to know about the journey and the expense. He satisfied all my questions; the subject and substance of which was, that from Salonique to Sam, called Mecca by the Mahometans, it takes twelve months, sometimes eight, six, and even five months; but it all depends upon the weather. He informed me of the whole road from place to place, through the whole journey to Sambatyon, all of which I noted down in my memorandum-book; and as I could speak their languages well, the Arabic, and was acquainted with their manners and customs, I was the more emboldened to speak, and to go with them; and anxious, like many of my brethren, to describe the wonders of Sambatyou, I asked whether I might be allowed to purchase some iron, and trade in it, like other merchants; and I was answered in the affirmative. I often visited the chief, and found favour in his sight; he swore, by God, that if I would accompany the caravan, no harm should happen to me.

"I went to the Governor of the city for him to write my name in the register, as one who intended to go along with the caravan, and that the Pacha engaged himself to bring me back to Salonique, or bring a letter from me, wherever I might be left. Many respectable friends went with me to the caravan, and begged of the Governor to take care of me, and to point out to me the roads from thence as far as Sambatyon, with truth and exactness. So, friendly reader, if I were to write at length what I have seen in the cities, towns, provinces and countries, it would fill a thousand books. I will, however, tell you in brief, I arrived at Mecca and Guda, near the sea of Sus, near which country is the burial-place of Mahomet, besides other curiosities. From thence, we went to Siquetny, Aystera, and the desert near there; and I saw many curious things: among others I saw some strange animals, having five feet, three eyes, and being six feet in height. There are also many rich Jews established there, and in the provinces and countries of Basa Mayore and Polks: and the Indian Sea is far from them. In that sea there are innumerable high mountains, and great islands and cities, inhabited by thousands of Jews, who have Synagogues, and are very rich. After passing many deserts as far as the mountains of Tafton, we arrived at a city called Kibar, inhabited by nearly twenty thousand Jewish families, and possessing very magnificent Synagogues. After leaving these, we came to a city called Dbrei Vaben, near the river Guenias or Gozan, on the banks of which is situated the city Guena.

"From that city begin the cities of Kalikut filled with rich Jewish merchants, who absolutely eat no meat of

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any kind, only vegetables and fruits, butter, milk, honey, &c., their houses have no roofs like the Egyptian ones; and they dress in silks. The religion of the inhabitants is the Mahometan; and beyond them is the place where there are mank fine pearls, cheap and plentiful and various fine-scented spices. Beyond the desert of Kalikut, is the river Sambatyon; but, as the desert is infested by robbers, I did not cross it. Notwithstanding there were many in the caravan, we went by sea, of which there are many. The ships are great, but have no iron; they are fastened by means of ropes. We went from place to place, till we came to Maray Francos. In every place through which we passed, we met with numbers of Jews and Synagogues. From Maray Francos to Sambatyon is two days' journey.

"In several places I saw flames of fire; and at sea I saw flames and smoke come out of the mountains as from an oven. I asked from whence came the flames and smoke, and was told from *Gehinnom*, Hell, as in the mountains in Italy; it ceases on a Sabbath. About 40 miles from Maray Francas, in the middle of the sea, there is an olive wood, called olive mountains: from between the trees there came out flames of smoke from hell, and a quantity of brimstone floats on the surface of the sea.

"When we came to the city near to Sambatyon, we heard a great noise and roar, as of a tempest; and the nearer we approached Sambatyon, the greater was the noise. We were told what it was, namely, the river, and that we ought not to go out of the city we were in, a single step, on account of the danger from the Jews, who threaten the Pristians, because the king of the Pristians' country injured the merchants and citizens of that place, who are posted armed, as guards of the river Sambatyon, out of affection to the Jews who come from the other side of Sambatyon, and carry on war against the Pristians, whose king pays tribute to the Jews; and when he wishes to free himself, the Jews of Sambatyon wage war against the Pristians.

"Their king is an Ishmaelite, and a Mahometan; and in consequence of that, we were obliged to remain three weeks, during which time I made many enquiries concerning the river Sambatyon, of the Jews who live there, and respecting the city of Pristian. Of every thing I asked I obtained a separate answer.

"Touching the river, they told me that every day in the week the stones rise to the height of a house. When they said that, I asked them why did they want guards, as nobody could pass during the week, including the Jews, for fear of the stones? They answered, that they were wanted only two hours before Sabbath, when the stones remain still and quiet, and that many Jews come mounted on good horses, and cross the river in less than an hour; and that the guards go to the city and give notice of the coming of the Jews, so that they do not keep and observe the Sabbath. During the week, some are in one place and some in another, trying to rob travellers, but on Friday the guard assemble, and

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then go to the city to announce the approach of the Jews.

"This is all they told me concerning the river. On Sabbath, there is no guard, it is not permitted. Respecting the history of the Jews in Sambatyon, they told me that, when they make war, they destroy the cities, and take away every thing they find therein, until they oblige their enemies to pay the annual tribute. They then go to the city and cross the river Sambatyon an hour before Sabbath, and return home cheerful and contented.

"Some persons in the city where I was, showed me the gardens and houses which the Jews had destroyed during the war, though peace was now made.

"They began to build other houses and fortifications. I wept for joy while they told me all this, taking care not to tell them I was a Jew, lest they might think I was glad that they were beaten.

"I asked how much they gave a hundred-weight for iron, and they told me the same weight in gold; because they are very rich, and have many mines of that metal, small and large, with which they carried on trade. Their lands are fertile; they have the best fruits and cattle, and their dresses are of silks, gold, and silver. They never wear black, and have every kind of spices.

"There are, besides, two cities in the country of Pristian, near Sambatyon. In these cities, when any body kills a quadruped, they try him for his life, as if he had killed a human being.

"The river in some places is seventeen miles broad, and all the week the stones are thrown as high as a lofty house; the noise is so great as to be heard at the distance of two days' journey; and on the Friday, two hours before the Sabbath, they remain undisturbed. The river dries up and the stones disappear, and nothing is seen but very white sand; and on the going out of the Sabbath, every thing continues as it was before. On the Sabbath, the Gentiles are heard making a great lamentation, because they can get no water to drink, as the river is holy and reposes on the Sabbath. They allow no quadrupeds to approach or live near it; and persons afflicted with leprosy, by washing in that water, become clean.

"I have been told that the Jews have one other nation amongst them with twenty-four kings each, with different provinces, and an equal number of towns and villages; one has more, they say, than any other. They are rich, and strong, and pious; they have a hundred and fifty thousand horsemen, who follow them, armed with pistols and sharp-pointed weapons. Their horses are strong and tall, they understand war, and bite, and look behind and before. They live on sheep's flesh cut up into small pieces; they give them wine to drink: and when they are being fed, they make a noise that may be heard three miles off. It is difficult to mount them, their legs being obliged to be tied; and it requires three or four persons to hold them, in order to introduce the bit into their mouths. When the king mounts, they bring a gold ladder with seven steps, and then the people follow af-

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ter. The name of the principal king (for in my time there were twenty-four of them) was Eleazar. When he went to war, he used to take with him a hundred and eighty thousand well-armed warriors, and as many foot soldiers as dust of the earth: and two hours before Sabbath they used to cross the river Sambatyon, which they did in one hour, as their horses were incredibly swift.

"They used to spend the Sabbath on the other side of the river, in the country of the Pristians, because there are many cities with Jewish congregations. The provinces communicate with the great continent of India, on the other side of Sambatyon, where the Jews reside, and where they have guards to protect them from the attacks of their enemies. They allow nobody to approach them but the Ishmaelitish merchants, who remain on horseback three days in one place, and carry with them provisions to last three or four months. They are tied to their horses, so that when they go to sleep, they cannot fall off.

"Their king, Eleazar, is a very great man among the Jews; he is a giant nine feet high, his sword is six fingers broad, and three yards long. He never sheathes his sword till he has slain some of his enemies, of whom he can kill eight hundred at once. The soldiers carry a kind of halbert called *Romuch*, of coloured wood, and an iron point made sharp, two fingers in length. When they get to Maray Francas they kill thousands of their enemies. They also carry bows and arrows as in the time of the king David, who slew the giant Goliath in Palestina, with a stone thrown from a sling. Their bows are of pure gold, very thick and strong, and their swords have poisoned points, so that the wounded die directly. They are well acquainted with the science of war, and yet they pay tribute. They return home in peace to the other side of Sambatyon, the Friday before Sabbath."

"As I have before said, the King Eleazer is the greatest of all; he is always at the head of the army, to protect the other three kings, among whom there is one named Daniel, very pious, and so strong, that he could slay a thousand at a time, be they ever so powerful; and he is armed like Goliath the Philistine, and very humble. His palace is more magnificent than those of the other twenty-three. His lands are in Dam Ephrowaah, in Arminica, which name is given to his congregation and country; for each king, as I before observed, has his own lands separate. Their palaces are of gold, silver, and diamonds, these things being so plentiful among them; and no one is permitted to enter the palaces. The Ishmaelitish merchants are the only persons allowed to remain in the country; the reason for which is because they are circumcised.

"They give gold to the merchants in exchange for the iron; and by this means the Ishmaelites return home very rich. When the King Daniel went to Synagogue three times a day, his queen and family always accompanied him, because his two sons, the princes, were warriors. His two daughters are so modest, that they

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cover their faces when they go out, so that no person can speak to them. They are eminently beautiful, and they never go out unless they are accompained by one of the family, until they are married, when they remain under the protection and care of their husbands.

"I was informed that this devout man has a very precious stone, a cronocal (carbuncle). He keeps it locked up in the week, and on the coming-in of the Sabbath, he hangs it up in his room, and it gives as much light as seven candles. It continues there during Sabbath, there being no need of lights, for the Holy Law says, 'Thou shalt not kindle fire in all your habitations on the Sabbath day.' I was, moreover, informed that in Sambatyon all the men and women know some trade by which to get a living, which is cheap. They live like brethren very religiously, and employ each other, for there is no other nation to rival them.

"They have all sorts of silk, cotton and linen goods, besides gold, silver and diamond mines. It is impossible to form an adequate idea of their comforts and friendship for one another; but, as I have before declared on oath, all is true that I have said, concerning what I saw in my travels, and what I had told me. Now I will inform you what passed in the year 5300 or 5301. Two of the princes who understood war asked their father's permission to fight, and he refused scolding them and getting into a passion, saying they were too young. They were in great trouble about this, and the more so when they saw others preparing for war. They said between themselves, 'Let us be revenged of our enemies, for we know how to fight as well as they do: we are certainly young; but, perhaps, God will help us and enable us to triumph.'

"They accordingly prepared their horses and arms, and prayed to God for Him to assist them; after which they went and encamped on the other side of Sambatyon, without the knowledge of their father, the king.

"When they arrived there, they met a thousand of the nobles, their enemies. They began fighting, and God assisted them; the princes fought and killed many; and those whom they did not kill were slain by the horses that were used to war, and kicked everything that came near to them, so that not one of their enemies survived. The princes, of course, were very glad, and returned to their father, who was very sorry to hear that a thousand men had been slain by two young men, of not more than twenty years of age, whom God so visibly assisted. They gave a great feast in the country of Sambatyon, and in the twenty-four kingdoms.

"I was afraid that two young men, against a thousand, would have lost their lives; but, however, God gave them strength, and performed a miracle on their behalf.

"They also tell me, that they have plenty of corn, and every sort of production from the earth; and that those Jews keep from all kind of filth; for the rich give their dirty clothes to the poor, who wash them and wear them, which are always gold, silver, and silks.

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"Now, my friends, I will tell you a wonderful story, which I swear before God to be true. It was in that year, that the king of India sent a great present to King Eleazer. With this present he sent three governors of India. They passed over the river Sambatyon, and delivered the letter to the king, and the present also; the letter solicited peace and friendship with him. The king Eleazar received them kindly, and sent them back in peace; and with a fine present to the king of India, so that both of them were well pleased.

"The king of Pristian then sent five governors with a present to the king Eleasar; and, as in the city, they were not aware of my being a Jew, I was invited to see it. It was a wonderful man without a head, whose mouth and eyes were in his breast. He was a savage, and his food was fish alone. His language resembled the Greek, and he was yet very young. The other present was a tree, covered with pearls. On each branch, for the tree was small, there were forty pearls, some large and others round. It was kept in a box five hands long and two broad, and eight fingers deep, of very fine glass, well worked and blown; and within this box there was another, of beautifully worked coral, with a precious sapphire stone inside. It gave me one great pleasure to look at it; but what filled me with astonishment was to see the man, whom they advised the king and the governors not to take with them to the country of the Jews, who would not allow them to cross the river Sambatyon; for they let no one pass but the Ishmaelish merchants, who are circumcised from the age of thirteen years, and this savage was not; so they advised the king to send the other present by itself. Near the sea *Okayanus* is a city full of this sort of people, who pay tribute to the king of Pristian. They also told that in the year 5308, A.M., there came eight Jews from Europe; and they crossed the Sambatyon on the day of Sabbath. When they arrived, they were taken before the king. He asked them how it was that they had come from such distant lands, and had crossed different countries and deserts in safety; and, at the same time, said he, 'How dared ye to cross the river on the Sabbath, which is forbidden by the Holy Law, and to come to our country. The profaning of the Sabbat is punished by death, so you shall be stoned to death.' The eight Jews began to weep, and said, 'God forbid that we should profane the Sabbath! It was not our intention to do so, but necessity compelled us, seeing we were taken captives by the nations, and carried from place to place; and after much suffering we escaped, and tarried not till we arrived at Sambatyon; and having heard that there were Jews living here, we come to dwell amongst ye; and we are sure you will not let us return to our first masters, for we committed the *sugi Enod*, and not the *mized* by accident.

"When the king heard that they had been obliged to escape for their lives, he asked whether they were *Talmudy Hahamim*, or had learnt, as every Jew ought learn the divine Law, and they answered, 'Yes.' He

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ordered the Hebrew books to be brought, in order to examine them, and he found them to be very learned therein. The king then made them presents, gave them permission to settle, and likewise gave wives to many, because no Jew can settle unless he is married according to the Law of God; and they were greatly pleased.

"They also told me, that in the above-named city, where the good King Daniel resides, in a place called Dam Efroof, Armainia, and in those twenty-four *quchelat* congregations in Sambatyon, they established an academy for the study of theology, all of the best mahogany, with gold and silver lamps. The *Hichal Hakodesh*, or Ark, where are the *Sephre Torah*. The five books of Moses are made of diamonds of great value, which all the nations of the universe are not capable of buying, as they are without price.

"From thence I went by sea, and met with some great mountains, called *Nesbur*. Among these mountains there are millions of the children of *Rachab*, very rich trades in all sorts of spices, corals, and fine pearls. They have kings, and are republicans.

"Thence I went travelling these remote parts till I came to some high mountains, called the Netbon. But, before I proceed further, I will relate what happened in the last country, adjoining Sambatyon. I made my fortune by the iron I took with me, which weighed three hundred and thirty-six pounds Turkish, which I exchanged with the Jews of Sambatyon for the same weight in gold (at least the number of pounds, there being a difference in the weight); however, I got three hundred and thirty-six pounds weight of gold, like the guineagold of England and the ducat of Holland.

"I was afraid that those of the caravan would rob me, although each had thirty times more than myself. There were 5,396 persons in the caravan. Figure to yourself the number of horses, camels, asses, and mules, there must have been, all laden with iron, beside each person had a separate mule and ass, loaded with provisions, and a tent, called *lachba*, to sleep in. All these animals belonged to the captains, of whom there were twelve; and everybody was armed during the day; and, at night, when a halt was made, and the burdens taken off from the beasts, they then pitch their tents, and make fires to cook by and frighten away the beasts that infest the neighboring woods from attacking the cattle. There are wolves, lions, tigers, and elephants, &c. Each traveller has a servant, and the caravan is divided into twelve companies, each with a captain and guide, who well knows the roads. Each captain has twelve and six white servants, as cooks and clerks; but the head captain has fiftysix blacks and twenty-four whites. The cattle is hired by the day, or bassa, and the payment is made every week, on a Thursday. Friday is the Ishmaelitish Sabbath. They only travel two hours, the rest of the day being devoted to their prayers, during which three hundred and fifty men armed guard the caravan. They are divided into companies. Each guard was paid so much

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per night by the travellers, &c. Every night the guard changed, and each passenger served by turns; but he who might not wish to serve, paid a fine or tax to the captain, who found a substitute.

"There were also fifty-six blacks, slaves, musicians, who played the tambour, to rouse and awake the travellers, who were all ready to start in half an hour.

"Each company had a large tent, where they assembled three times a night with their captains, they called this *magrab lalissa lafzar*, meaning *magrab*, from the time of repose till when it gets dark; at which time three priests used to be placed alternately during the night;—the first called *Moddon;* the second, *Lassa,* at midnight; the third, *Lafzar,* an hour before break of day; and when they begin to cry out, they all assemble in the (*mosque*) church,—a tent erected for the purpose,—and they say their prayers three times in the night, and twice in the day; and every time they go to prayers they wash their bodies, and put on clean linen. When they are in their cities, they have hot and cold baths near the mosques.

"No passenger is allowed to carry his wife with him, except the captains, each of whom has four, with eight concubines, and twelve black women to take the charge of the children; the concubines are called acquaintances or *Ahrifat.* The principal captain has four wives and eighteen concubines, besides eight black females who are servants, and concubines as well; each captain also has six very fat eunuchs or *Tabzeia,* but it is unnecessary to relate everything concerning their custims and usages: therefore I will only describe what I have seen, and then return to the place where I digressed.

"In order to keep the Sabbath as a Jew, and as, on Friday, the caravan did not stop, I hired two men for the Sabbath, who were recommended by the captain of the caravan, and they remained behind with me during the Sabbath-day; and at the expiration thereof they set out with me to overtake the caravan. As I before observed, I left that place and travelled as far as the *Nitbeu* mountains, which were far off on the other side of Kalikut which are noted for their pearls; and beyond them is the place where four tribes of *Dan, Napthali, Zebulon,* and *Ahser,* are settled, whose lands are very extensive. I crossed all the deserts till I came to Media, whose inhabitants are always at war with the king of Cush. The lands of the Jews in the deserts of Kalikut are extensive, and they, as well as the Jews who live in the country called Sequesne Esterra, or the land of Tabor, are continually at war with the Ishmaelites, who dwell on both sides of them, and who are also in continual Ismmaelites amount to many millions, warfare amongst themselves. These They are very powerful nad refuse to pay tribute to the Jews, who wage war with them on that account.

"From thence I went to where the river *Gutechon* is, from which place begins the country of Cush; from thence I went to a great and beautiful city called *Blaque,* and from there I went to another city not so great but

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equally beautiful, where there are about five thousand Jewish families. In each of these cities, I disposed of two or three pounds of gold in order to lessen the weight of gold I carried with me: I again exchanged the money for fine pears, diamonds, and other precious stones, on account of the fear I had of the people of the caravan who knew I had gold, though my object in travelling was not to enrich myself, for, thank God, I was a rich man, having plenty of current money and estates.

"I had spent much and made presents to all the captains of the caravan for them to take care of me. I also made presents to some individual passengers, and the captain of the guard, every night, beside the usual tax. I was liberal, because I feared they might take advantage of my being a Jew by myself; for they do not like us. They knew I had plenty, but did not know how much. If they had, it would have been bad for me; for I spent more than any other of the merchants. I left them to go to the city of *Geronyo* near the river *Gueclion*. When I arrived there, I was obliged to cover myself with boughs of trees on account of the great heat. From thence I passed the great mountains Hizman Parin where the children of Japhet dwell. They are all *Guerim* who changed their religion, and became Jews, they have synagogues and are great merchants. I afterwards went to a large desert of sand where there are high sand-hills, which are scattered by the high winds, and destroy everybody by burying them alive, and the dead bodies are seen when the winds again scatter the sand-hills. They are called mummies, and of them the doctors make *taryaka;* the best comes from Venice, and is the purest and healthiest. These mummies are collected and brought by the caravans on their return.

"In the countries of *Houbs,* above named, there are seventy-four thousand families of Jewish inhabitants, who have four princes who govern them, and every year they are changed and new ones elected. They make war on no one, and they give no contributions, but live peaceably.

"Once a year in the month of the Ishmaelitish feast called *Ramadan* they go and visit the four princes of the Jews, to each of whom they make a present of fifty oxen, one hundred sheep, twelve deer, twelve camels, two elephants, one tiger, four horses, two mules, three hundred hens, and six black slaves of fifteen years of age.

"The prince also returns presents three times a year in *Hanuca, Purim,* and in the month *Nisan* in *Pasach,* or *Passover.* They send forty quintals of sugar, twenty hundred weight good tea, fifty quintals of mocha coffee, forty-three barrels of wine and liquors, ten quintals of scented tobacco, three quintals of snuff, a great deal of fruit of every kind, and sweetmeats, which the Jews are famous for making, besides four ships laden with silks, gold, and silver, and for the four wives belonging to the king, and twenty hundred weight of wax candles, and other things for the use of the women, &c.

"Then the king, and the royal family, and his principal men, spend one

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day with those princes; with the first they breakfast, with the second they dine, with the third they sup, and with the fourth they keep the ball and dance the whole night. This used to take place at *Purim* or Easter. At the end of Ramadan, they had another feast, to which they invited the four princes and all their families, the students, professors of the Divine Law, the wardens and governors. The king gave them permission to cook their victuals like the Jews that it might be *Cosher*. licensed according to the Law or fit for the king and his guests, who remain in one palace a day and night to dance at the great ball; and that night the king plays with the four princes at *Astarus* or chtss; and on the morning the royal family, accompanied by the ministers, distribute ten thousand piasters to the poor Jews, four thousand to the students and professors of divinity, four thousand for the poor widows and orphans, and two thousand for the sick and blind, so that the king and the four princes live like brothers. Some of the inhabitants are *Mulattocs,* like the children of Cush.

"From thence, I went to the land of *Havila,* which is the province of *Cus*. There are fine buildings, and it is a beautiful place. We afterwards crossed great deserts, where we were obliged to stop ten days, on account of meeting, as we came to a river called *Walsey Hinar,* with fourteen birds which spit on the people in the caravan; and the people died from the spit, as it was virulent poison and issued from their beaks like fire. Thanks to God! we escaped; but there was so much confusion in the caravan, that we were detained ten or twelve days; for the birds followed us wherever we went. Finding no other preservation, we fired off our guns in the air, and immediately the birds flew away, not being able to stand the smell of the powder.

"We set out again on our journey, and afterwards, passing the deserts, I came to a city called *Kandica* in the country of the Greeks; and from thence, I went to *Salonique,* about seven hundred miles distant. I left this place, and went to Barbary, and the other places; which are crowded by Jewish congregations, very rich, and engaged in mercantile pursuits.

"The object at present is to describe the River Sambatyon and the persons that dwell there; and in conclusion I will merely say, that from Barbary I went by sea to Corfu, and from thence to the city of Zantonia, where there are about twenty-five thousand Jewish families, and thirty-six synagogues, well built, and more splendid and magnificent than any hitherto beheld. The majority of the inhabitants are rich, and very charitable. They have also an Academy for studying the Divine Law under Talmudic Professors.

"From thence I went to Tripoli, which is inhabited by twelve thousand sand Jewish families. Afterwards I came to Naples, where there are many Jews. We then set sail intending to go to Rome by way of Leghorn, but were driven by contrary winds upon a mountain which is sunk into the sea. On this mountain, there was formerly a city, and you may view it on

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a fine clear day with its streets and market-places. Near this place floats a kind of oil suitable for curing all sorts of diseases, and it is taken by means of cotton, which sucks up the oil; it is then squeezed out into a vessel, and a great quantity is in this manner obtained."

Now you know everything that happened during the voyage of this gentleman. And I will now proceed to insert a copy of the letter sent by the Jews, on the further side of the river Sambatyon. The copy is preserved in the library of the learned Rabbi Solomon Dobna, of glorious memory; and when I, Moses Edrehi, the author of this work, studied the Talmud in the famous Portuguese Jews' Academy at Amsterdam, I made a copy of that letter, having obtained access to this library, which contains twelve thousand five hundred different Hebrew books and manuscripts, besides many other works in all languages. Knowing it would interest the Jewish public to see the copy of that letter, I have here inserted it together with the necessary proofs of this wonderful and curious book. I consequently trust that I shall be encouraged, so as to be enabled to publish further works of great utility. The letter which was sent to Jerusalem by the Sons of Moses, on the other or further side of Sambatyon called *Beni Mosch*, arrived there *Anno Mundi* 5407, copies of parts of that letter were sent to various congregations, the whole letter being too long, as it contains a minute description of Sambatyon and its inhabitants. The following is the copy, which those great and wise men of the Divine Law made and sent to the Jewish nation:

"To all our brethren of Israel, who are dispersed throughout the world, in the name of the Holy One, health and peace.

"We, the undersigned *Chief Rabbis* of the Holy Land, transmit you this part of the letter which came from our brethren who dwell in Sambatyon. You must know that it was by a singular miracle we obtained the letter; and we, the principal Rabbins and Wardens, are highly indebted to, and pray God will bless Rabbi Baruch. It is necessary to premise that in order to support ourselves we are obliged to appeal to the brethren abroad; and we send messengers or collectors to gather contributions on which we depend, these collectors being chosen by drawing lots. In that year it came to the lot of the above Rabbi Baruch to go to *Muca* and the Levant. Now it happened that the caravan in which he went, and which consisted of five hundred persons all armed, was attacked in the middle of the desert; and, at the dead of night, the people were nearly all slaughtered by the thieves. The only person who escaped was Rabbi *Baruch*: this was owing to having risen whilst the others were asleep, to say his prayers, the Tekun-Hasot, and when, in the act of doing so, he perceived the approach of the robbers, he fell with his face to the ground; and they supposing him to be dead, he escaped after the departure of the thieves. He then arose, and found every one but himself had been robbed and mur-

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dered, and he fell on his knees and gave thanks to God for his preservation. They had, however, taken his clothes, mules, and provisions, so that he was left entirely destitute of everything. He then set out to travel through the deserts, and did not know what to do, as he was almost starving for hunger; but fortunately he found some herbs which were good for eating, and water also he found in the mountains. He says thus, 'I led this life for three days, when tired and fatigued of walking, having no food, I sat myself under a tree and began praying to God.' He then relates, that when he finished praying, he saw a man on horseback approaching, armed with sword, pistols, and spear, like the Cossacks. This man wanted to kill him; but the Rabbi begged hard for life. At last, the horseman spoke to him in Arabic; to which the Rabbi replied in the same language. He asked him what he was, and whom he believed in. The good Rabbi said, 'I am a Jew, and believe in Shemang Israel, that is to say, he believed in the God of Israel. When the horseman heard this, he alighted and embraced him; and said, 'Be not afraid, for I am also a Jew.' The Rabbi then told him what had happened to the caravan, and took from his bosom the letters he had received from the Rabbis of the Holy Land, saying he was a Salyach or messenger. The stranger brought out victuals of the best quality, and then left the Rabbi to deliver the letters to his brethren of the ten tribes, on the farther side of the river Sambatyon. To a question of the Rabbi, the stranger said his name was Rabbi Malqueyl, that he was of the tribe of Naphtali; and the wise man said he should like to accompany him; but the stranger said that as it was a journey far off, he had better stay behind, and that he would go and deliver the letters to his brethren and return with their answer; for he said, that it would be impossible for the wise man to perform the journey. He replied, that he would not stay by himself in the desert; that he wanted a *kiminga* and then he should not be frighened at any thing; the stranger accordingly wrote him *kiminga* and, leaving him with a promise to return in three days, he departed with the letters to his tribe.

"He returned to the appointed place in three days, and said to the Rabbi, 'I have performed my journey in the space of three days, and have been with my tribe of Naphtali, and afterwards to the other tribes that dwell near us, and I have told them all your sufferings past, and presented and delivered the letters; after reading which they began to weep, and gave me this letter, which you are to give to the Rabbies of Jerusalem only.' Rabbi Baruch then said, You must conduct me to some city near here, for I cannot travel alone, being ignorant of the roads. The stranger agreed to do this, and leading the way, carried with him an abundant supply of provisions. On the fourth day of our journey, he said to Rabbi Baruch, 'According to our *Thchum*, I am not allowed to travel with you any further; go your way without fear, for nothing will hurt you, so long as you keep round your neck the *kiminga*, — it

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means the holy name of God. Thieves and evil spirits will not touch you; and may God be with you, whose name is round your neck!' He then gave the Rabbi a bagful of gold for the Rabbies of the Haly Land of Jerusolem, and told him, that at three day's end he would arrive at Babylon, and that he was not to tell any one but the Rabbies of Jerusalem of his adventures. They then embraced and separated, the stranger giving him provisions and a valuable present of a box of diamons, which he could sell at Constantinople, with the promise that he was not to sell them all together, but a part of them every year, as they were of great value, &c.; and that box contained one hundred and fifty diamonds, so that he would have sufficient to live on, he and the Rabbies of Jerusalem. Rabbi Baruch continued his journey, and arrived at Bagdad, or Babylon, in three days' time. "After resting a few days there', says the Rabbi, I went to Jerusalem and delivered my letters to the Rabbies, told them all that happened, gave the bag of gold and the box of diamonds which made the Hahamim very rich, and enabled them to pay their tribute to the governor &c. The box of diamonds they divided amongst themselves, and they sent to the Jewish congregation copies of the letter, and attested by the pious Rabbi Haim Joseph, David Azulay, of glorious memory."

Copy of the Original Letter, from the Ten Tribes, on the other side of the River Sambatyon, Year of the Creation, A. M. 5417, *or* 1411.

"To the tribes of Judah and Benjamin inhabiting the Holy Land of Jerusalem, &c., the blessing of God! Amen.

"Brethren, children of Israel, Tribes of Judah and Benjamin, Children of the patriarch Abraham, Isaac, and Jacob, who resemble the Angels of God, are occupied in the Holy Law of God day and night, and who, in the presence of the Creator of the Universe, pray and sing praises unto him three times a day. They inhabit the chosen Land of Promise, and praise the Holy Name of God, who will re-establish his people and we pray him to rebuild his Temple and to bless them in four quarters of the world. Amen, Selah.

"We, the undersigned brethren, children of Israel and the prophet Moses, who dwelt on the further side of Sambatyon, desire to inform your mighty congregation of our situation; and that day and night we weep on account of the destruction of our Holy Temple, and the length of our bitter captivity and solitude in these distant regions. Another source of sorrow is, as to have brought on us the punishment of being removed so far from ye, O tribes of Judah and Benjamin! who have merited being placed in the Holy Land, notwithstanding that the Temple was destroyed, and that enemies came and polluted the sanctuary and palaces, still the sanctity and honour of God never left the place, and there yet remains the *Cotel Mangarabi*, the west wall of the Holy Temple of the first building; and consequently we, who have no such merit are more unfortunate than you. It

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silks, and live to the age of one hundred and twenty. No child dies in the life-time of his parents; and our population is twice forty times as many as came out of Egypt.

"We possess the best of everything in the world, and want for nothing, because we observe the Holy Law of God, and study the best books, such as the Holy Bible, *Mishnayoth,* the *Talmud Halachuth,* and *Agadut* &c. We never swear by the holy name of God; and whosoever does dies in three days' time afterwards; and all the justice we have, is according to the holy law of God, the *Arbah Metot,* the four deaths passed by the Sanhedrin, as decreed in *Beth Din* the Suyat, in the Holy Land, in the Temple &c. &c. And a decree of a wise man, an elder who lived to the age of five hundred years.

We are not allowed to write what we do hear. All the week we hear a very extraordinary and loud voice from Heaven (named) Bath Kul.

Well, brethren of the tribes of Judah and Benjamin! we must be afraid of God, who withdrew us from amongst the seventy nations, and created Heaven and earth for our tempt of our Holy Law, though you would be slain if you were to resist or remonstrate. Sorrow to the eyes that behold such misfortunes, and to the ears that hear of such sufferings! When we heard of what you go through, we rejoiced that we were removed from such scenes, and were quiet, and had kings, governors provinces and cities, and that there is not any foreign nation; for no one can approach us, being surrounded by the river Sambatyon, over which nobody can cross, as the stones all the week dash against each other with fury and noise, besides the flames of fire which are around the river. The only time to cross is on a Sabbath, which being over, the river returns ti its usual state; and when the four tribes come to speak to us, we are on one side and they are on the other.

"We have no unclean or forbidden animals, nor evil spirits *Mezequin.* We live in splendid houses and palaces, and have plenty of cattle, gold, silver and, precious stones. At night we use precious stones instead of candles to give us light. We dress in was with great surprise that, by means of a *Mahometan* who was taken prisoner about 65 years ago by the *Cusyim,* of the land of Cus, and sold to the tribe *Dan, Naphtali, Gad,* and *Asher,* we were made acquainted with your situation, how you dwell with other natioins, and the trade you carry on, and your misfortunes; and in fact he related everything little and great concerning you. The four tribes sent him to us, and he told us just the same as he did to them. We were grieved at what he said, and nevertheless, we doubted whether he told the truth or not,but by means of your letters, which came so miraculously from the hands of Rabbi Baruch, we learn the sufferings you endure among the other nations. When we finished reading the letters, we all essembled in our Synagogues, and made a *Hisped,* a weeping or a lamentation, as on the day of the destruction of the Temple. We are surprised how you can suffer such misfortunes and con-

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sake, and who took Abraham, Isaac and Jacob to Egypt, and delivered them through his great signs, and wonders, and brought them to the Holy Land, and built there the Holy Temple. He will redeem them from their captivity, and bring them to the chosen land as before, for he has promised never to forsake them: but they must have patience and faith, and walk in the commandments of the Law; and you will see many more miracles ,as promised by the prophet Isaiah in chapter XLIV, &c. And the Lord said to Jacob, 'Rejoice and sing, and hear how the great God saved all the rest of Israel.' You will not say that we are not the children of Moses; for we are many millions, and have twenty-four kings, and are more powerful and rich than any other nation on the earth; such also are the four tribes on the opposite side of Sambatyon, who are powerful, and rich, as numerous as the sand of the sea, great warriors and able to assist you and deliver you from captivity; only we cannot leave our territories, for such was the decree of God, until we shall be able to do so at the hour of rejoicing, which is to come and which is promised in the prophesies of Isaiah chapter VI. 'And say to those that are in prison, Be free; and to those who are in darkness, See the light.' This is what we have said regarding the four tribes who only leave their places, when they go to make war on their own vassals; who rebel and refuse to pay their tribute; and when the war is ended, they return home. And you who are God's people, must be devout and patient, and must put your trust in Him, and cheer up, and do not despair; and you should recall to mind what he has done for us since the creation of the world. Remember what he did for Abraham, Isaac, and Jacob, and their children in Egypt, the Red Sea, the Wilderness, and the Holy Law which he delivered to Moses on Mount Sinai. Blessed be his Name! for the good he has done for us in this world; for he will never forsake us, according to his promise by the mouth of his prophet *Zephaniah*, &c.

"Consequently you must fear nothing, for God is always with you; and have faith in the assistance of God. Peace be on Israel! We are the children of the prophet Moses, dwelling on the further side of Sambatyon.

"We have signed our names.

"Ahitob Ben Azariah, King

"Jehusadac Ben Ozia, Prince.

"Ozeil Ben Abyasaph, the Venerable.

The purport of this letter is known and the true copy is in the hands of the children of our prophet Moses on the other side of the river Sambatyon, and in the hands of the wise and pious rabbies of that chosen land of God, being Jerusalem. Fifteenth day of *Menahem.* August 5416 or 17.

"Jacob, the son of *Semah.*

"Abraham, the son of *Hander.*

"Nathan, the son of *Gutta.*

"Isaac Nisim, the son of *Gomez.*

"Isaac Boton.

"Solomon Abohbot.

"Aaron, the son of *David.*

"Baruch, the son of *Israel.*

"Benjamin Joseph, the son of *Sigueira."*

As a testimonial to the authenticity

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of the above letter, the editor may be permitted to state that his friend the Rev. D. Meldola, the son and successor of the late Rev. Dr. Meldola, chief rabbi of the Spanish and Portuguese Jews in London, is possessed of a work entitled, "Midbar Kedemot," written by the beforementioned Rabbi David Azulay, and printed at Leghorn, A. M. 5559. In that work, page 86, there occurs the following passage: "I hereby testify that the above letter is authentic. I had it in my own hands, and closely examined it. and can safely affirm it to be a correct document, being well acquainted with the hand-writing of the eminent rabbies of Jerusalem, whose signatures are attached to it."

The writer of this passage, Rabbi David Azulay, was the chief rabbi at Jerusalem, and his works are in great repute, and well known to those who are at all acquainted with Rabbinical Literature.

The Russian Relief Work

Mr. Stettauer's Account of the Distribution of the Funds

A meeting of the American Committee for the Relief of Russian Jews was held on February 20th, at Temple Emanu-El. The presence of Mr. Carl Stettauer, of London, rendered the occasion notable. Mr. Stettauer gave a succinct account of the work done by the International Committee, which sent him, Dr. Paul Nathan, and Mr. David Feinberg to Russia to assist in the distribution of the relief funds.

Preceding his address, the Executive Committee, through its honorary secretary, Mr. Cyrus L. Sulzberger, reported the following business transacted since the last meeting of the General Committee.

"The total receipts up to Feb. 16th amount to $1,277,675.44, of which sum $558,353.97 was contributed by the City of New York, including Brooklyn, and the remainder $719.321.47 from out of the city.

"On January 9th, a cablegram was sent to London inquiring what disposition had been made of the orphans, and a reply was received on the following day, stating that for the present the question had been suspended.

"The suggestion made by Mr. Lauterbach at the last meeting of the General Committee, recommending the organization of a body, whose duty it shall be to aid immigrants, was considered, and in view of the fact that a meeting of prominent members of the community had been called for Feb. 3d, for the purpose of discussing the general subject of forming a national organization, it was determined to take no action at this time.

"At a meeting of the Executive Committee held on Feb. 9th, Mr.

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Mortimer L. Schiff was elected a member of the Executive Committee and acting Treasurer, pending the absence of Mr. Jacob H. Schiff from the city.

"A letter, of which the following is an extract, was received by Mr. E. W. Lewin-Epstein from Mr. A. A. Lubarsky, dated Wilna, Jan. 9-22:

"'Conditions here are terrible. The order of the day now is, arrests. They are filling the prisons with all kinds of the very best men of Russia. Last night they put our friend Boris Goldberg (the younger brother of Isaac) into jail. So thoroughly has dread seized hold of the city that our dear friend, S. Dubnow, was afraid to sleep at his house last night, so that he came to me and slept in my room at the hotel. Who can tell, perhaps when I return to Odessa, they will take me too; but then I shall leave word that you be notified by telegraph, and you will try your best to get me released by means of the good offices of our Roosevelt.

"'To-morrow I am going from here to Kieff for a day or two, and from there to Odessa, and if they do not imprison me in Odessa, I shall return to you in the near future, if God will.'"

The Hon. Oscar S. Straus, who presided, introduced Mr. Stettauer as one who had contributed a good deal to the success of the distribution of the funds. Mr. Stettauer spoke of the difficulties of transportation and communication the commission encountered as soon as it touched Russian soil. The committee arrived at Berlin on November 11, and there, too, was held up by a railroad strike. The rules the committee formulated were, in many cases, revised by the actual conditions it encountered in Russia. The Commissioners thought of visiting every affected city; but that resolution was amended when it was discovered that the number of towns and villages affected had grown to the horrible sum of 301. They were specially warned against the police. During the pogroms the police, sometimes disguised, and sometimes openly, actually led the crowds up to the Jewish houses. The intention of visiting the places was, therefore, abandoned. It was decided to establish twelve central committees. Towns and cities, through local committees, were asked to fill up lists of those injured, and the amount of property destroyed. The Commissioners did not countenance the institution of legal suits for the recovery of property, using the funds of the relief committee for that object. At any rate, the local committee ought to stand the expense of the suits. The system of reports was also partially altered in view of pressing circumstances. From the moment the Commissioners arrived at St. Petersburg, communication became impossible owing to strikes. It was impossible to wait for decisions from Berlin or London. It was decided to give the money to cases that they thought necessary, acting in conjunction with local committees and the central committees. Whenever possible, the local rich men were asked to do their share; and the committee acted on the principle that

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where the spirit of self-help was shown, there the relief funds should be more freely granted. First reports, naturally, were exaggerative of conditions. In Kieff the central committee was specially competent. In Odessa, with some effort, though many wealthy families had left the city, a local committee was formed and did good service. The claims of institutions, congregations and schools, were specially insistent, as were the demands of the poor workmen of Odessa. The Commissioners decided not to help institutions; the funds were not sufficient for that purpose. Mr. Stettauer reported that upon his departure from England the I. K. A. had delegated two directors to travel through Russia for the relief of local institutions; one million francs had been appropriated for that object.

In conclusion Mr. Stettauer assured the meeting that the money had been spent as usefully as it was possible to spend it. His one regret was that England did not contribute twice as much and America did not contribute twice as much. For, taking it all in all, calculating the losses at a modest figure, the relief funds could not replace more than three cents for every dollar destroyed by the rioters.

Mr. Schiff desired to have the opinion of the General Committee as to to the transmission of the funds now n his hands, which amount to over $300,000. He believed that the money should not be held in this country, but should be used for the object for which it was collected. Upon motion of Mr. Sulzberger, it was decided to authorize the Executive Committee to transmit $200,000 to London. Upon motion of Mr. Isidor Straus, the Executive Committee was empowered to transmit to London whatever sums in its discretion was necessary to be sent on.

Mr. Stettauer then read a statement of the amounts distributed in the several centers. From that statement is taken the following:

AMOUNTS GRANTED BY THE TRAVELLING COMMISSION WHILST IN RUSSIA.

	Rbl.
Odessa	624,500
Rostoff	100,000
Kieff	310,600
Gomel	6,000
Poltawa	100,000
Moscow	237,000
Cherson Guarantee	5,000
Elisabethgrad	85,000
Krementschug	120,000

AMOUNTS GRANTED SINCE THE RETURN OF THE TRAVELLING COMMISSION.

Credit Fund, Odessa	30,000
Further for Small Towns	20,000
Bogopol	20,000
Kieff—	
Small Towns	10,000
Dimer	3,000
Dobrianka	3,500
Niejin	5,000
Vinitza	12,000
Romny	42,000
Romny	60,000
Ekaterinoslaw and District	169,500
Total	1,963,100

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AMOUNTS PROPOSED TO BE GRANTED.

Odessa—	
Bairamtschi	20,000
Kalarasch	40,000
Ismail	40,000
Small Towns and Workmen	30,000
Ekaterinoslaw—	
Bachmuth	65,000
Mariupol	50,000
Jusofka	25,000
Lugansk	15,000
Werchneniprosk	15,000
Moscow—	
Surrasch	50,000
Klinzy	25,000
Seminofka	20,000
Orscha and Small Towns	50,000
Poltawa District	50,000
Krementschug	10,000
Kieff	20,000
Total	Rbl. 525,000
Balance placed in hands of Mr. Feinberg for distribution during his trip in Russia	511,900
Total	Rbl. 3,000,000

Mr. I. N. Seligman moved hat the thanks of the committee be expressed to Mr. Stettauer and his colleagues for their invaluable service in the cause. The motion was carried unanimously.

Mr. Barondess reported that the Newark community still has in its possession over $3,000. The secretary was requested to ask for the transmission of the same.

Mr. Herman Rosenthal stated that in his opinion the estimates of the dead and wounded as given by Mr. Stettauer were too low. In his opinion, based on letters received from relatives in Russia, the figures 5,000 dead and 15,000 wounded were more within keeping of the truth.

Jews and Farming

By Herman Landau

MR. HERMANN LANDAU delivered a lecture in London recently. He said:

"I have not come to deliver a lecture but to speak to you upon a subject in which I have taken a very deep interest for many years, in the hope that my suggestions may elicit views and criticisms which will prove practical and useful to our people. That the Jews were successful farmers in their original home in the East has been sufficiently proved by history, both sacred and profane. The causes which have since then practically alienated them from the land, those who run may read. They were, by the laws of the various countries of their dispersion, precluded from owning or even cultivating land. This is the case even now in countries where most of the Jews dwell, and there are many other reasons, some of which I will presently mention.

"One constantly hears, and mostly

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by way of reproach, that Jews do not engage in farming. It is sought in some quarters to convey the idea that Jews shun hard work. That contention, however, must be abandoned, as it has become patent even to the most unobservant that as far as toil is concerned there are nowhere to be found more industrious men and women than the Jews. The district in which we now are furnishes sufficient proof of that. The question, therefore, naturally arises why, in view of their industrious habits, so few Jews pursue agricultural callings in countries where they are permitted to own and cultivate the land; but before I endeavor to account for this let us consider whether it is altogether desirable that they should take up the cultivation of the soil.

"From an economic standpoint the world loses nothing from the fact that they more often engage in other kinds of work. In olden times, when the main industry of the world was husbandry, it was essential that nearly all the working classes should be employed in the production of food stuffs. The primitive modes of cultivation were such that it became imperative for the bulk of the people to work in the fields in order to produce enough to sustain life, but with the new methods nearly everything is done by machinery. Ploughing, reaping, threshing, etc., are nowadays all carried on by means of mechanical appliances, and these labor-saving methods have driven immense numbers into the cities to seek employment in factories and various occupations to be found in towns. At the present time, and for many years past, the production of foodstuffs has been far in excess of the world's requirements, consequently the absence of Jewish labor in this particular direction cannot be regarded as detrimental to the general welfare of the community at large.

"What militated chiefly against farming for the Jews in former times, and does so even to-day, is: (1) The absence of educational opportunities for the children of Jewish farmers; (2) compulsory abstinence from labor on two days of the week instead of one; (3) the general unfriendliness of their neighbors, born of long ingrained prejudice; (4) the utter ignorance of Jewish women in all matters pertaining to country life.

"Now, with reference to the first of these obstacles, it is a well known fact that Jews will make any sacrifice in order to obtain a religious and general education for their children. Many of you are doubtless aware that there are a few farmers in Poland and Russia (called Hondars), who can scarcely be designated as such, for they merely live on big farms as dairy contractors, carting the milk to the towns and making butter and cheese. These men are of so low a type from the educational standpoint that they have to employ a Rabbi or teacher to live with them for a week or more to teach them how to recite the blessings when called to the Torah on the New Year or Day of Atonement. Indeed it has become quite proverbial to emphasise a person's ignorance by calling him an Am Haaretz or Hondar.

"With regard to the observances of the Jewish Sabbath and festivals and

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in addition the Sundays and other Christian holydays, this operates much more harshly upon the Jewish farmer than it does upon the Jewish mechanic or shopkeeper, for in the former case it may sometimes happen that the results of a whole year's work will be lost if certain operations are not carried out on particular days. As to the unfriendliness of their Christian neighbors, it is undeniable that prejudices and superstitions take longer to die out in country districts than in towns, and the Jew in the midst of an agricultural community of another faith is greatly hindered by want of sympathy on the part of his neighbors. Respecting the fourth objection—every untrained man can do farm work of a kind, digging, etc.—but surely no one who knows anything of country life could imagine a farmhouse managed by a farmer's wife who was ignorant of poultry raising, milking cows, making butter and cheese. These are accomplishments which cannot be acquired at a moment's notice; it will therefore be even more necessary to send Jewish women to our proposed School of Agriculture, of which I will presently speak, if our farming colony is to prove a success.

"In spite of all these objections I would nevertheless advocate agriculture life for the Jews for the following reasons: First, the overcrowded state in which they live in cities (toiling from ten to eighteen hours out of the twenty-ofur) is obviously calculated to affect their constitutions adversely, and, secondly, that modern farming promises prospects which the old-time methods could never have offered. The farmer nowadays, if he understands his work, has every opportunity of becoming well to do, especially when he starts in countries whose agricultural resources are only partially developed, and the price of land is merely nominal—a few dollars per acre. In such districts Jews could settle in communities large enough to provide their own schools, or at all events to have the schools under their control, and could also observe their Sabbath and festivals and pursue their work on Sundays and other Christian holy days without fear of giving offence to their neighbors.

"The only hope, however, of creating a farming class among the Jews is that a Jewish institution or a combination of them, should establish large farms in Canada and other countries where the price of land is still so low that large tracts of fertile ground may be acquired for a very small sum of money—say a dollar or two per acre—erect the necessary farm buildings, place the whole under the superintendence of a first rate working staff and send thither a number of young men and women, married or single, to work at a living wage for a year or two, that is, for a sufficient time to prove their aptitude for the calling, when they should be established in the neighborhood on farms to be prepared by the association, and upon terms which, while giving the farmer a fair opportunity of progress, will also secure to the association any advances it has made in establishing him. For this purpose, of course, a much larger area will have to be acquired than is necessary for the School of

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Agriculture alone, but the school itself, if properly managed, could be made more than self-supporting. A farming class cannot, of course, be created all at once; it will take time, but the plan I have suggested is one by which it seems to me that this great aim can be achieved with practically no pecuniary loss.

'I do not think it necessary to dilate upon all the phases and vicissitudes of Jewish farming life in the various countries of Europe. Successive Russian Governments tried to create a Jewish farming class. Nicholas I. made really serious attempts to encourage Jews in farming; the results, however, did not prove successful for reasons which I have already given. In Germany and Austria also attempts have been made with doubtful success. In Palestine the late Baron Edmond de Rothschild spent the colossal sum of no less than 90,000,000 frances, and a number of Jewish Societies, too, have expended large amounts in establishing Jewish farming colonies which would have attained a certain measure of success had it not been for the obstacles placed in their way by the government, or rather the misgovernment, of the Turkish authorities. One single illustration will suffice to show how impossible it is to carry on farming under the present regime.

"Instead of a fixed land tax the farmer has to pay tithes in kind, and in some districts certain contractors pay a lump sum to the Government for the right to collect these tithes. If this system were fairly carried out it would not be an altogether undue hardship upon agriculture, but instead of the tithes amounting, as they should, to one-tenth of the produce, it not infrequently happens that more than one-half is demanded of the unfortunate farmer. In many cases the crop is abandoned and spoilt, for unless the owner pays a heavy bribe to the Government official he will take his own time coming to assess the amount payable in tithes, which according to the regulations has to be done before the farmer is permitted to cut and garner his crop. As any agriculturist will understand, if a crop is not cut and garnered at the proper time, it will be utterly destroyed. The dishonest official, knowing this, exacts his bribe before he will undertake to make his appearance and perform his duty, so that unless the farmer submits to this extortion he loses his crop.

"Whilst in Palestine last year I visited the Jordan valley at Jericho, and I was given to understand that the whole of the valley is Crown property, that is to say, belongs to the Sultan. There was only one garden, which belonged to a Greek monastery, but the beauty of that garden was beyond description. Good and beautiful as are the oranges grown near the coast at Jaffa, those of the Jordan valley are incomparably better; and I have no doubt that were a concession obtained from the Sultan on fair terms thousands of agriculturists and horticulturists could earn an excellent livelihood, though, of course, some initial expense would have to be incurred in the erection of a barrage similar to those to be found in several places along the Nile, in order to control the supply of the Jordan waters. In my

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opinion such a scheme as this could with great advantage be taken up by a Society, be they called Zionists, Territorialists, or any other 'ists,' and in order to ensure a certain amount of independence the concession should be obtained for an English colony with full permission to employ Jews and locate them on the spot. This the Sultan could grant without likelihood of other nations raising objections. The little colony would be only a few miles from Jerusalem, and if ever any geographical alterations were made in that part of the world those living on the land would probably at some time or other obtain full independence. From the results of this scheme the Sultan himself would derive a very considerable income, and the world would be enriched by a produce such as probably no other country could yield.

"In the Argentine there is no doubt that the present occupants of the land developed by the late Baron de Hirsch are doing well, but the sum expended in establishing the comparatively small number of farms now existing was far in excess of what it should have been. In the United States and Canada, too, successful Jewish farms are few and far between, although these countries are admirably suited to the Russian emigrant, and I have no doubt that, if the plan I have suggested were carried out, in the course of a decade a very considerable number of flourishing Jewish farms would be the result, and that with practically no cost to the institutions or individuals who pioneered them."

Eliakum Zunser

The Bard of the Russian Golus.

THE Russian *golus* has produced two lyric forces. Goldfaden and Zunser. Both are sufficiently foreign to American conditions to permit a retrospective study of their place in Jewish life.

—The distance between Zunser and Goldfaden is the distance, relatively, between Piers Plowman and Spenser. Zunser smells of the soil. He is not detached from Jewish life, but receives his strength and inspiration from contact with it; in it he was ever immersed. His hands are rough; his back is bent; his language is uncouth and awkward; his songs are snatched from the folk-dreams of his own people. The wrongs he bewails are the wrongs not only of his people, but also his own. He knows what *golus* means; he has experienced the brutality of the recruiting officers. The superstitions of the Chassidim, the ignorance of the communal leaders, the shortcomings of his own neighbors, are not literary themes, but the actual facts of life which disturb his peace of mind. He emerges out of the common run of the people as the *badchen*, whose lineage may be traced far back

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in Jewish history. He appears at popular feasts to pour forth his laments, to exercise his wit, to give vent to the feelings which oppress his heart.—

Goldfaden's appearance tells the story of his period. Goldfaden is debonair; he wears a monocle, and a white waist-coat. His wit is often Gallic. His lyrics are entangled in a foreign literary form. The cafe chantant is his birth-place, and the *outre* character of Jewish song inspires his muse. Jewish suffering becomes a theme, and every new outrage is of value as a further inspiration. Goldfaden is perfumed. The glare of the theatre colors his vision. He treats Jewish legends as a conscious artist, who is detached from Jewish life sufficiently to be able to look at it with foreign eyes. His vocation is an intrusion, or, an imposition. What did the Jew know of the theatre? Goldfaden snatched him out of his obscurity and placed him on the stage. The shammos's *Peoth* became part of the stock of the acting profession. The Chazan's *niggunim* were incorporated into songs and, where they failed, the popular airs of operas served the purpose of giving musical life to many of his lyrics.

One would have expected a lapse of two hundred years between Zunser and Goldfaden. But actually they lived almost side by side. . . . .

Almost twenty years ago Zunser arrived in this country, heralded as the most famous of all Jewish bards. His songs had become part of the life of the Jewish people. His personality, his sufferings, his ambitions, were household words. The refugees brought with them veneration for a man who had meant so much to them in their old home. He was like the town-pump, the forest that skirted the village where many of them were born.

When he arrived he was greeted on all sides with devotion and affection. A tour of the country was arranged, and he went from city to city reciting the old songs which had become endeared to every Russian Jew, and the new songs, the product of his new world experiences.

The writer remembers his appearance in a city which contained a few thousand Jews. The news that Eliakum Badchen was coming was met with incredulity. "It can't be the real Eliakum," said Judel the painter. "It must be some fakir masquerading as Eliakum. Isn't this America, the home of sham?"

But the Chazan who read the New York papers, and had received a letter from Eliakum, assured the skeptical that it was really Eliakum, whom fate had brought to America. One of the large halls was rented, and on the eventful day, the entire Jewish population turned out to hear the famous Badchen.

It was a theatre. Eliakum was associated in their minds with weddings, bar-mitzvahs, where good cheer, song and jollity were expected. He was usually accompanied by the town fiddler. He stood upon a chair or a table, or he held forth standing before the bridal couple, with the curious villagers crowding about to catch a glimpse of the famous singer. And then Eliakum, inspired by the eager

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faces about him, enlivened probably by a glass of good wine, would launch forth into an extemporaneous jumble of verses, warming to his theme as he went on.

But this time he appeared in a theatre. He was a tall, stalwart man, filled with the fire of young manhood, one might say. His voice was resonant and strong, his gestures were ample and free, his face was strong in outline, stern, with the shadow of a smile lurking about his mouth. He looked out upon the sea of faces; the old wanderers in a new land, forming new ties bringing forth a new generation that might never know him, far away from the center of Jewish suffering; and he sang "Columbus und Washington."

How thrilling that was to the poor exiles there. True, they had severed all ties that bound them to the land of the Romanoffs. They had left nothing but their dead behind. But to hear their beloved Eliakum sing of the new land, of the gift Columbus and Washington had brought to the Jews, made their hearts ache with sadness.

Then he sang "Die Golden Land." . . . He ended with one of his old songs, the one they all knew. It was indeed the old Eliakum. . . .

A few days ago a number of ladies and gentlemen were invited to hear Eliakum Badchen recite at the Educational Alliance. Many of them were of a generation that knew not Zunser. Many of them remembered him as an influence on their development, if not an intellectual, then without doubt a sentimental influence.

Is this Eliakum Badchen? Where is the fire of that eye, the stalwart shoulders, the majestic bearing, the confidence and the far-off look into the future. An old man, bent with years, trembling hands, mouth loose and eyes dim, stood upon the platform. His coat hung loose upon his meagre body. His gestures were awkward, though somewhat familiar. His voice was tremulous. But he recited the old songs. He described, keeping time with the music with his feet, the life of the Russian Jew. They were the old poems. The Chassidim, the *Haskolah,* the assimilationists, the recruiting officers, the *Bèrith Millah,* the Jewish religion, old customs, familiar witticisms, to these he reverted. Old Eliakum saw that he was now part of an old order of things, and his value was in remaining as part of the old order. Those who heard him felt a catch in the throat even in his humorous poem, and felt an affection for the old man as if he were their own grandfather, still living to sing old songs as a corrective to life in the new world.

Other poets have sung of Jewish life since Zunser's advent. They knew more of form and art; they have acquired many of the customs of the strangers; their Yiddish is smoother; their figures of speech more elegant; they understand more of Jewish life because they consciously study it; but none of them has arisen to take the place of Zunser, for the Jews have progressed since Zunser's day, and they cannot produce another Zunser. They are not any more closed up in the Russian Ghetto; they have opened their windows to "the sun of civilization;" the literatures of the world are not sealed books. The struggle for ex-

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istence is now more individual; the community of interests is broken. Zunser represents the old order and, in comparison, is not the new order less homely, less cordial, less neighborly? Zunser sang to a religious people. For whom did the unfortunate Rosenfeld sing? Zunser could appeal to the sentiment of *Chillul Ha-shem.* To what sentiment can the modern Jewish poet appeal? Only recently has Jewish poetry reasserted itself, for it found a basis of appeal; it ceased to wander in the forest of foreign trees, it came back to something distinctly Jewish. The nationalist appeal, which has inspired many of the modern poets, provides the necessary vigor to the lyric of the modern Jewish poet. It seems to be divorced from religion; it seems to hold the old *golus* Jew in contempt, but it is the legitimate successor to the poetry of Zunser.

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Misquoting the President

THE Hon. Simon Wolf, of Washington, with his characteristic energy and alertness, wrote an appreciation of the editorial which appeared in the N. Y. *Journal*, which appreciation was directed to the *Journal.* Our readers will be interested in what Mr. Wolf has to say on the subject. We reprint his letter, practically in full:

EDITOR OF THE *Evening Journal.*

I have read with the keenest pleasure and highest appreciation your editorial on the vaporings of Rev. J. Townsend Russell, and had his name not been given and had you not vouched for it, I would have looked upon it as a myth, for I cannot realize how any sane man could give utterance to so atrocious a statement and how any audience of ordinary intelligence could have listened to the man and not protested. In the first place, President Roosevelt, I am absolutely confident and sure, never gave utterance to any such misrepresentation. . . I have had occasion, time and again, to converse with him on the subject of the Jews at home and abroad, and universally not only to myself but to others, has he expressed himself in unmistakable language, commending the services of the Jews, from time immemorial up to the present and many acts of heroism, coming under his own observation in peace and in war.

The reverend gentleman must have been dreaming or skylarking for his facts. The President of the United States never gave utterance to any such vile contemptible lie. The American citizens of Jewish faith do not claim to be absolutely free from all those conditions that are incident to our common humanity, but they do claim that, considering the conditions under which they have lived in other countries, notably in Russia and Roumania, they are freer from criminal acts, than any other people. The statistics in your own city will prove this beyond a question. The percentage of

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criminals to the number of Jews resident in New York is comparatively small, and as I abundantly proved last year in my message to the Order of B'nai B'rith.

As to the Christianizing of the Jews, —that has been attempted time and again by abler men than the Rev. Mr. Russell, and lamentably failed. The Jew who is worth saving will not become a Christian, and the Jew who would become a Christian is not worthy of being saved. I would respectfully suggest to the reverend gentleman and other like him that there is a far greater field for saving souls than to invade the domain of the Jew, and that is to do as Macaulay said in answer, "How the streets of Jerusalem are kept clean," by replying, "that if every one swept before his own door, there would not be any necessity for a general law on the subject;" and so I say, if our friends and fellow Americans of Christian faith were to take care of their own, they would have work enough for the next century, and as you so tersely and truthfully say, "The Jews having worried along for four thousand years, they can take care of themselves without your help." Every day we have evidence of this hysterical intrusion into the rights of other people's faith. Our warships and our armies are sent into China and into other parts of the world to protect those who have no right to be in those countries in the business they are engaged in; and I doubt very much whether the good Mr. Russell would like the Chinese or the Mohammedans to come to Brooklyn and Long Island and practice their religious rites with any less interference than what those people protest against our own. There is plenty of work for people of every faith to do in their immediate neighborhood, in the slums and alleys of large cities; to secure cleanliness and sanitary improvements; to prevent child-labor; pure food, moral teachings and a higher grade of patriotic endeavor, in the recognition of each others' sacred rights, and hundreds of other subjects which tend to the betterment of mankind. "It's true it's pity and it's pity it's true," that whether in Russia and the bureaucracy, in France and the army cabals, in Germany and the Nobility, or in America and the Clergy, the Jew is constantly the object of contention and misrepresentation, and yet it is claimed that this is the age of civilization in its highest sense.

SIMON WOLF,

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Things Russian

The *Russian Correspondence* quotes from a letter written by one who is an excellent authority on Russian affairs on the point, whether the Russian government need fear another uprising of the people,—from which we make the following translation:

Since the bloody suppression of the armed resistance in Moscow, the imprisonment of the deputies of the working classes in St. Petersburg, and the oppression of the socialist press in Russia, a period has begun in which the large undertakings by revolutionists are not heard of, and only the explosions of bombs tell us that the revolutionist Vulcan has been unsuccessful in his work.

But these facts in the history of the Russian revolution are not generally accepted by optimists in certain circles, and there are also those who are of the opinion that further outbreaks of the revolutionary Vulcan are impossible, that the energetic efforts of Durnovo, Dubassow and other Russian statesmen have broken the revolution and crippled it, and that the government is master of the situation. And there are also many who, witnessing the conflict of opinion among the masses, draw a parallel between present conditions and those following the murder of Alexander II, in 1881. At that time the revolution swelled higher and higher, until the hour seemed to have arrived to swallow absolutism, but in the last act of the tragedy the revolution reached the limits of its power and the reaction began its triumphal march. The present silence of the revolutionists is also taken as the end of the revolutionist movement and preparations are being made for the introduction of peaceful days.

But to what degree is it true that the revolution has been crippled? And what may we expect in the near future?

To answer these questions, it is first necessary to show that the parallel above mentioned, between the present situation and that of March, 1881, is not correct. The analogy is not well drawn. One ought not to forget that the strength of the revolution then was fundamentally different from the strength of the present revolution. In the '80s, the revolutionists were a handful of intellectuals, who had but little connection with the masses, with the peasants and the working classes in the cities and who were conducting a partisan war with the powers in St. Petersburg. Their strength rested in a strong secret organization, and the secrecy which was part of every one of the undertakings of the organization created the impression that there were large numbers behind it. With the capture of many of the leaders of the revolution the weakness of the movement became apparent and the violent reaction was not disturbed by one. Present conditions are, however, much different. One need not be a revolutionary "phantast;" it is sufficient to be acquainted a little in their circles to know that the bacillus of

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revolution, has impregnated hundred and thousands of the intellectuals as well as hundreds and thousands of the masses of working people living in cities, among whom the revolutionary idea has spread.

The misfortune which has befallen a part of the revolutionary movement doesn't impress the entire mass as it did in the former small organization. One might have ventured that opinion *a priori*, but a survey of actual conditions leads one to the same conclusion.

Whoever has been among revolutionists knows that their voice is hidden deep, is seemingly smothered, and that its momentary silence is but temporary. It is true that here and there, in the open or in secret, a revolutionist pamphlet does appear, but it is also true that just now no handbills are printed and no open meetings are held. But there rages now a feverish activity to place within reach of the masses arms for revolutionist purposes.

It is his belief that under certain eventualities an armed uprising will not be without good results. Now, what are these eventualities? They relate to the present governmental policy. If that policy remains unchanged, then the uprising will become irresistible. Every thing the government has attempted to do is provocative of an uprising. But if the government is sincerely desirous of giving the unfortunate country peace and order, it must discard its present "pacifying" methods and in practice, not on paper, indicate to the entire people that its reforms, interpreted the most liberal terms, in accordance with the "unshakable" will of the Czar, are intended to be realized.

Count Witte boasts that he has crushed the revolution in Russia, says the correspondent of the *Temps* (Paris); and we are told that the general situation seems to be much improved. The railroads are being operated, the workmen have resumed work, life is beginning to return to its even tenor. Yet Witte is threatened with the fate of Plehve, and while reaction makes demonstrations on one side, revolutionary discontent is silently fermenting on the other. To quote the *Temps*:

"Beneath the tattered mantle of repression, we see reaction working, as if alarm accompanied the most ordinary measures of precaution. It seems whimsical that the quiet bourgeoisie should be crying out against the imprisonment of revolutionaries, incendiaries and assassins. People are recalling the fate of Plehve. They are dreading disorder, yet the restoration of order fills them with foreboding. . . . In short, material order has been re-established, while moral anarchy is actually reigning."

The European, and especially the Russian, press dwell upon two especial points, one of which is summed up by Mr. Paul Adams, a well-known French writer in the *Journal* (Paris), who says that Count Witte advised the Czar to publish the liberal manifesto which has never been fulfilled; that the Prime Minister everywhere appoints governors and officials known for their autocratic opinions; and that the nihilists are threatening him

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with the same fate as befell Plehve. Witte is really the slave of his position, and in every interview refrains from saying anything which might injure his position at Tsarskoe-Selo on the one hand, or, on the other, might hasten the act of the nihilist appointed to be his executioner. The Prime Minister is accordingly in a frightful position, and gives evidence of it by his frequent physical collapses and his threats to retire into private life.

Witte's delay in fulfilling the promises of the Czar's manifesto of October 30 is not considered to be excused by the words he uttered to Mr. Dillon, of the London *Daily Telegraph*, in a recent interview reported in the *Neue Freie Presse* (Vienna). The Premier at that time declared: "The noble and energetic aspiration which three months ago was published by proclamation from the throne, I desire to render a practical reality. This is the Alpha and Omega of my policy; not an jota less, not an iota more." While the proclamation of the Czar announced the coming of the popular representative government, it has never come, says the *Naradnoye Chosyiaistvo* (St. Petersburg), formerly the *Nascha Zhizn*, and adds:

"The country has often heard these words before, but nothing has ever come of them. It has seen and still sees that the meaning of the manifesto has gradually dwindled and will soon be absolutely nothing; it sees that the liberty of the proclamation is a thing which has no existence; that not the slightest legislative freedom has been realized, and that things have grown worse in this respect during the last gloomy year. . . . In this interview he did, however, utter one sentence of actual interest. The Count declared that he was on the point of resigning his office and retiring into private life. Perhaps this was the reason why he gave such a long account of all the public services he was going to render the people in the future."

The second point which is calling forth remarks both inside and outside Russia is the openly reactionary position taken by the Czar himself in the course of a meeting with a deputation from the "League of Russian Men." According to the St. Petersburg *Obedinenié* (Reactionary), the Czar accepted for himself and his son the emblems and badges offered by the delegation. He listened attentively to Mr. A. M. Maikoff, brother of the famous poet, who, in his speech, celebrated the glories and advantages of autocracy. Nicholas II, said in reply: "I will bear, myself, the burden of power which was committed to me in the Kremlin, feeling sure that the Russian people will support me in the task. I will give an account of that power to God alone."

Another speaker condemned the Jews as the cause of the present sedition and implored the Czar not to grant them equality before the law, to which he replied, says the newspaper we are citing: "I shall think over it." Referring to this imperial remark the London *Times* says:

"It is striking that the Tsar uttered no word of rebuke against this outburst of bigotry. We cannot suppose that he contemplates going back upon

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the loud professions of toleration to his subjects of all creeds and races which he has made. But it is ominous that, either from an ill-judged prudence or from lack of moral courage, he neither condemned nor rejected the dangerous counsel so given him. 'I shall think it over,' we are told, were the words with which he received it. If they were really spoken, they cannot but intensify the misgivings which are felt in many quarters as to the real worth of his majesty's liberal professions."

WITH the approach of Easter, our brethren in Russia again fear violence and they are exerting every effort to prevent it. A despatch from St. Petersburg is ominous. It is dated March 9:

The fears of a renewal of Jewish massacres at Easter, to which a deputation recently called Premier Witte's attention, appear upon investigation to have real foundation. The "Black Hundred" organizations in European Russia are conducting an agitation to slaughter the "Enemies of Russia." Circulars have been prepared in St. Petersburg calling for the extermination of the Jews. At Minsk the Society of Old Believers has addressed a request to the premier for permission to crush the nation's foes. The premier immediately notified the governor-general of Minsk to take measures to prevent any outbreak. Nevertheless in many places reactionary officials and police who regard the Jews as the inciters of the late revolution are doing nothing.

The members of the deputation which called on the premier were really alarmed. The appeal which they presented to the premier charged that a propaganda against the Jews was openly proceeding under the cover of patriotism and love of the Emperor, hundreds of thousands of pamphlets being circulated among the ignorant classes of the population who are accustomed to regard printed words as gospel. The local authorities, the deputation added, are closing their eyes, with the result that the Jewish population is threatened with more dreadful outrages than those of last fall.

A RUSSIAN official organ has taken the trouble to deny that the troops assisted in the plundering of Jewish homes in Homel. It is stated that orders were given the troops to gather together the remnants of disorder, and that may have given the suggestion that the soldiers were themselves plundering. A reply to this defence is given by an eye-witness to the disorders in Homel, who says, in the latest number of *Russian Correspondence,* that this white-washing defence is amazingly shameless. He himself witnessed an incident which showed that the soldiers were not only participants in the disorders but were actually the leaders. In the house where he was staying, in the evening, a number of shots were heard, and it was seen that the house was surrounded by a number of Cossacks and a few hooligans. Nothing remained for the people of the house but to flee to some neighbors for protection, which was done, and from a window nearby the reporter saw the Cossacks lead the

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hooligans in the destruction of property and in their robbery. The number of hooligans was remarkably few, and had the citizens been left alone they could have defended themselves.

Some of the reactionary organizations are pushing the agitation against the radical elements to a dangerous point. A "League of the Russian People" held a service at the Alexanderevsky onastery on March 11, to celebrate the manifesto of March 8 as a victory for the old system. Later, at the Horse Guard riding school, the fighting society of the same organization held a public meeting and listened to inflammatory speeches by Dr. Doubrovin and Professor Nickolsky, two extremist leaders, in which the orators openly summoned their followers, the Black Hundreds, to kill the Jews and hang Count Witte.

Prince Mestchersky, Editor of the *Grashdanin,* who supported the Witte section, charges the bureaucracy with support of the court clique which is opposing the plans of the Cabinet and with inciting class hatred and strikes in order to make the National Assembly a failure. He quotes Professor Nickolsky as saying that friends of the autocracy should see that a number of revolutionists are elected in order to furnish an excuse for dispersing the National Assembly with bayonets. As proof of the complicity of the bureaucracy, Prince Mestchersky prints a proclamation against the Jews which, he asserts, was printed in the office of the police with the approval of the censor and widely distributed. The proclamation, which is addressed to workmen and peasants, says that the authors of Russia's misfortunes are the Jews, who throughout the world hate Russia and want to rob the peasants of their land and make them slaves, "unfrock the priests and turn the churches into Jewish stables and pigsties." The proclamation also asserts that the Armenians, English and Germans want to destroy Russia and divide the country among its enemies. The proclamation calls Count Witte a supporter of the Jews and the chief enemy of the country, and summons the faithful, wherever they find Jews, to "tear the Christ sellers to pieces."

It consists of a program of twenty-two articles, including a demand for the expulsion of the Jews from all the cities of European Russia and Siberia into the Pale, the prohibition of higher education for Jews, the prohibition of the stoppage of work on Jewish holidays, the levying of a lump sum of money from the Jewish population in lieu of military service, the reassumption of Jewish names where they have been changed, the prohibition to the Jews of certain professions, like the stage, and that none but grandchildren of Jews who have accepted Christianity shall enjoy full legal rights.

Prince Mestchersky calls attention to the unrest among the peasants, and warns the bureaucracy that it is playing a desperate game in arraying class against class. "If to-day the peasants are incited to slaughter millions of Jews, the Armenians to-morrow may be seized with the mania of murder, and massacres may occur

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everywhere, without regard to race or class."

The revolutionists are able to identify the proclamation as the work of the government by means of the type used. It is well-known among them that the government printing office possesses type which no other printer uses, and there are government compositors who are revolutionists, who see to it that every manifesto or circular issued therefrom contains indentifiable type.

Father Gapon was arrested on Monday, on the eve of the inquiry demanded by him into the scandal involved in the charge that his labor organization was subsidized by the Government. M. Timiriazeff, Minister of Commerce, in an interview exonerates Father Gapon from all blame, declaring that he is an idealist and a man of force.

Dr. Salkind, leader of the Jewish community of Homel, who had been entrusted last year with the distribution of the funds collected for the Jewish victims of the riots in that ill-fated town, had his house destroyed during the recent outbreaks and was subsequently arrested in St. Petersburg, though now set at liberty. The distress in Homel is so great that the Red Cross Central Fund found it necessary to send 5,000 roubles for establishing a kitchen. M. Savitch, the Commissioner sent by M. Durnovo, Minister of the Interior, to report on the local conditions, was deeply impressed, and recommended that the Cossacks should be sent away. This was indignantly refused by M. Durnovo.

The *Russian Correspondence* understands that the Jewish question has been under the consideration of the Council of Ministers on several occasions lately. The decision arrived at is that the final solution of the problem shall be left to the Duma. The opinions of the ministers were divided. M. Koutler, Minister of Agriculture, Mr. Timiriasof, Minister of Commerce, and two or three others, were of opinion that all restrictions and exceptional laws should at once be abolished. M. Dournovo and M. Akinsoff were, however, opposed to this plan. All the other ministers voted for the proposal to refer the question to the Duma.

A Moscow correspondent of the *Russian Correspondence* states that, apart from the numerous expulsions of Jewish barristers, doctors, and other professional diploma holders on alleged political grounds, a persecution has been started against the remnant of the local Jewish community exceeding in its severity even that of the memorable year 1891, under the Grand Duke Sergius. The Administration has now ordered the expulsion of (1) families of Moscow merchants of the first guild, who are entitled to residence by law, in the event of the heads of the families absenting themselves from Moscow for one reason or another; (2) first guild merchants who possess by law the right of residence throughout the empire. These are now treated by the police as merchants from the Pale, and required to leave; (3) Jewish merchants who,

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having belonged to the first Moscow guild for more than ten years, have taken out a second guild certificate. Though by law their right of residence is secured for life, they are now expelled by the police.

Moscow Jews are collecting signatures to a protest against these illegal acts of Admiral Dubassov, the Governor-General of Moscow, which it is proposed to forward to the Imperial Government.

The *Russian Correspondence*, discussing this question, denies that the Jews are the chief or exclusive instigators of the reform and revolutionary movements. It is true that, owing to their terrible persecution and their high average intelligence, they have thrown themselves as a body into direct opposition to the existing regime. This has been especially the case with the young generation of Jews. Apart however, from the "Bund," which has organised the Jewish labouring class, and a section of the smaller Jewish bourgeoisie, the role played by the Jews in the reform movements has not been out of proportion to their numbers. Among all the powerful exponents and creators of social and political radicalism in the censored, secret, and Russian press abroad, there has not been, and there is not, a single Jew.

WITH reference to the proclamation inciting hooligans to murder Jews, which appears on another page, a dispatch on Wednesday tells of Count Witte's efforts to suppress the "League of Russian Patriots." A cabinet meeting was held. The police prefect, M. Von der Launitz, was summoned to the meeting and asked to explain how it happened that the publication of the proclamation calling for the extermination of the Jews was printed in the official printing office attached to his department. The prefect denied having any personal knowledge of the printing.

But it was established that there is constantly accumulating evidence that the plot to produce a counter revolution in the hope of sweeping away the reforms outlined in the manifesto of October 30 had its origin in a court cabal. The conspiracy includes Gen. Trepoff, commandant of the palace; Gen. Count Ignatieff, M. Stichinsky, former chief adjutant of the Interior Department; Count Sherometieff, a noted reactionary, and Gen. Prince Putiatin, who are said to be utterly reckless of the consequences.

The Government announced on Thursday that it would take measures to stop the incitement to murder Jews. This gives rise to the reports that it intended to abolish the reactionary organizations. It is doubtful if the St. Petersburg police or the Governor General of Odessa, who have been foremost in promoting race hatred, will be punished.

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Jewish Chautauqua Society

RECENT ACTIVITIES.

A meeting of the Board of Trustees was held in the city of Philadelphia, Sunday, February 25th, at 8.15 p. m., at which most encouraging reports of the recent activities of the Society were presented. Mr. George W. Ochs, the President, was in the chair. Mr. Charles Edwin Fox, the Secretary, gave an account of the details of the reorganization of the various departments of work. The distribution of books throughout the country, through the agency of the Society, showed an increase of over a hundred per cent. as compared to the preceding year, during the months of January and February. In all, 116 orders were received this year, as compared with 45 orders last year. 1144 books entirely exclusive of the large number of the Syllabi or Course Books, had been sent out. Of these, there were 1033 Hebrew books; 20 volumes of Graetz's "History of the Jews," 19 volumes of Montefiore's "Bible for Home Reading," 24 volumes of Moulton's "Literary Study of the Bible," 23 volumes of the "Outlines of Jewish History," by Lady Magnus, 6 copies of the Leeser Bible, and 19 miscellaneous works selected from the bibliography, namely of the Course in "American Jewish History."

The Secretary also reported that the efforts to interest Jewish families living on farms and in isolated communities was progressing with encouraging success. Out of a first list of 27 names, communication had been established with 11 farmers, who had taken up readings under the auspices of the Society. Out of a second list of 45 names, 8 had responded favorably. A regular and systematic correspondence was being carried on with these "readers," the wants of each being carefully attended to.

In the Department of Sabbath School Work, it was reported that 30 orders had been received between November 1st, 1905, and January 1st, 1906, for the lantern-slides to be used in supplementing instruction in Jewish History in the Religious Schools. These calls had come from communities representing the various sections of the country, from Albany, N. Y., to El Paso, Texas. The most recent orders for slides are as follows: from Temple Emanu-El, Grand Rapids, Mich.; Y. M. H. A. of New York; Y. W. H. A., New York; Cong. B'nai B'rith, Rabbi Marcus Salzman, of Wilkesbarre, Pa.; Beth El Sabbath School, through Mrs. Leopold Stern, of New York; Chautauqua Circle of Altoona, Pa., through Mrs. So. Schoenfeld; Sabbath School of Johnstown, Pa., through E. V. Schoenfeld; Washington Hebrew Congregation, through Rabbi Abram Simon, Washington, D. C.

The Chancellor, Dr. Berkowitz, reported an active correspondence with the various Vice-Presidents of the Society, and gratefully acknowledged valuable aid tendered in the recruiting of the membership by Mrs. Jacob H. Hecht of Boston, Mass., Mr. Max

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Senior, Cincinnati, O., Mrs. S. L. Frank, Baltimore, Md., Mrs Jonathan Rice, St. Louis, Mo., the Hon. Josiah Cohen, Pittsburg, Pa. The entire membership list had been carefully revised and systematically arranged. The Financial Report of the Treasurer, Mr. Alfred H. Newburger, set forth the condition of the Society as being in this respect far more satisfactory than at any time in the past, enabling the work to be expanded and developed more freely than heretofore.

The interest of the meeting centered in the extraordinary report of the Field Secretary, Miss Jeanette M. Goldberg. From January 25th to the 23rd of February, inclusive, she had visited the following named communities and had met with cordial response as indicated by the following tabulated results:

New York, Jan. 25-26-27—Preliminary arrangements made for subsequent engagements in March.

Wilmington, Del., Jan. 28—47 members. Study "American Jewish History."

Trenton, N. J., Jan. 29—28 members. Study, Bible.

Bayonne, N. J., Feb. 2—24 members.

Dover, N. J., Feb. 4—15 members. Study, Bible.

Paterson, N. J., Feb. 5—47 members. Study, Bible.

Paterson, Junior Circle—18 members. Study, Jew in Fiction.

Official visit to Newark, N. J. Feb. 6—Found a Senior Circle of 60 members. Study, Post-Biblical History.

Easton, Pa., Feb. 7—Preliminary canvass.

Williamsport, Pa., Feb. 9-10—14 members. Study, Bible.

Hazelton, Pa., Feb. 11—28 members. Study, Bible.

Hazelton, Junior Circle—18 members. Study, Jew in Fiction.

Wilkesbarre, Pa., Feb. 12-13—45 members. Study, Jewish History.

Scranton, Pa., Feb. 14-15—Promised Study Circle.

Lancaster, Pa., Feb. 16—Later organization of Study Circle assured.

Pittston, Pa., Feb. 18—27 members. Study, Jewish History.

Harrisburg, Pa., Feb. 19-20—Preliminary arrangements made for later date.

Altoona, Pa., Feb. 21-22—18 members. Study, Bible.

Jersey City, N. J., and Johnstown, Pa., Engagements assured. Dates to be later assigned.

January 25 to February 23rd, 1906: Totals—New Circles, 15; New Members, 329.

Miss Goldberg, in presenting her report, gave an intensely interesting and eloquent exposition of the helpful influence exercised by the Society in awakening the various communities to a sense of their duty in providing educational effort for men, women and children. Far more than any statistics can show, is the good achieved in developing this moral responsibility, and in deepening the spiritual ties by which the Jewish people in the smaller communities are brought into communion with each other for their common good. In many places no Jewish life whatever exists. In some, the desire to organize religious schools and congregations is stimulated through the Chautauqua. An earnest discus-

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sion was held on the scope of the Society as bearing upon the organization of schools and congregations. It was decided that this function belongs to the Union of American Hebrew Congregations, and wherever the occasion offers, the Field Secretary of that organization is to be informed of the possibilities and opportunities for his work. Miss Goldberg was authorized to proceed at once on another tour. An itinerary submitted by her was carefully considered and adopted.

The Committee on Summer Assembly invited informal discussion and was instructed to report at a meeting to be held April 1st, plans for the celebration of the 10th anniversary of the founding of the Assembly, in the ensuing summer. At the suggestion of the President, Mr. Ochs, it was decided to send a brief letter to the entire membership of the Chautauqua, setting forth the results of the recent activities reported at this meeting, in order to convey to the members a knowledge of the practical achievements of the Society and to enlist fuller co-operation.

Dr. Berkowitz expressed his great gratification, before the meeting closed, at the excellent spirit in which the Secretaries of the Society were laboring together with self-sacrificing devotion to advance the purposes of the organization. All the members of the Board concurred in his words of appreciation.

American Jewish History

The syllabus on "American Jewish History," which forms the latest publication of the Society, is proving useful in many sections. The most notable reports of the benefits of this syllabus come from the "Rodeph Shalom Institute," of Philadelphia. On the 15th of February, a large gathering assembled in the Synagogue of Congregation Rodeph Shalom, of that city, to hear the address of Dr. Lee K. Frankel, Manager of the United Hebrew Charities of New York City, on "The American Jew in Charity." The paper gave an admirable historical survey of the development of the benevolent organizations of the Jewish people in the United States, from their earliest small beginnings until the present, with its splendid array of institutions and organizations for the relief of all forms of distress in every city and town throughout the country. A number of vital questions, which are at present engaging the anxious concern of the Jewish people, received enlightened treatment by the speaker. He pointed out that there were virtually no paupers among the Jews, but only poor people who were brought to conditions of distress by calamity or persecution. He cited the methods being employed through the National Conference of Jewish Charities, the Removal Bureau and other agencies, to bring adequate relief, and gave a most hopeful demonstration of the fact that the Jewish immigration to this country is by no means a danger. The care of orphaned children and the placing of them in Jewish homes was making satisfactory progress such as had never been anticipated. The warfare on tuberculosis was being waged with remarkable success.

Dr. Frankel's lecture formed the subject for discussion at the Open

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Meeting of the Institute, held on February 18th. A debate, "Resolved, that the Tide of Jewish Immigration into America, Should be Deflected from the Cities," was ably handled by Mr. Chester J. Teller for the affirmative, while Mr. Norman C. Vendig, on the negative pointed out the dangers and difficulties of treating the immigrants in the mass, without reference to individual claims and needs. Miss Selma Jonas presented an instructive and enlightening paper on "The Life of Judah Touro," the great philanthropist. Most appropriately, Miss Rena Wolf read Longfellow's admirable poem, "The Jewish Cemetery at Newport," and Mr. Oscar Loeb gave a paper on "Emma Lazarus," with a brief account of her life and an able review of her writings.

On the 7th of March, Prof. Richard Gottheil addressed the largest gathering which has as yet come together to take advantage of this lecture course. His topic was "Jewish Scholarship in America." It was an earnest, thoughtful, and searching inquiry into the work of the universities, seminaries and colleges, the libraries, periodicals, and the Historical Society, for conserving and cultivating Jewish scholarship in this country. The original investigations of Prof. Gottheil have brought to light many interesting data which cannot be adequately treated in such a brief report as this. It is anticipated that his able contribution to this subject will be published in detail and made accessible to all readers.
and will thus be made accessible to all reader.

Here and Abroad

The Bremen Committee for the relief of transient alien Jews reports a year of successful activity. It expended about twenty-four thousand marks. The number of persons assisted was 5571. A large number of those relieved were refugees from the Russian excesses

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Some interesting statistics are published relating to the recent operations of the Russian Government, which are symptomatic of the reaction. In the month ended Feb. 7, 78 newspapers were suspended, 58 editors were arrested, a state of siege was proclaimed in 62 places, and a minor state of siege in 34 other places, the number of people summarily executed, not including those put to death in the repression of the Moscow outbreak, was 1,400, and the number of political arrests in St. Petersburg was 1,716, and in Russia proper 10,000. Temporay prisons were opened in 17 towns, 2,000 postal and telegraph employes were dismissed, and over a score of the workmen's cheap restaurants in St. Petersburg were closed so as to prevent the unemployed from obtaining relief. It is estimated that the agrarian outrages resulting from misgovernment entailed the actual destruction of property worth $300,000,-

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000. One-sixth of this destruction was in the Provinces of Kursk, Orel, and Saratoff.

A reliable correspondent in Morocco calls attention to the distress now prevailing in the Sultan's Southern capital. The corn crops have been destroyed by the drought and the ravages of locusts, and owing to the prolonged absence of the Sultan and his court there is a great lack of employment in the capital. Many of our coreligionists in the Mellah are dying of starvation. A few of the wealthier members of the Marrakesh community have attempted to raise a sufficient sum by their own exertions. At the best of times the Mellah is overcrowded, unsanitary and filled to the brim with distress. Ophthalmia rages there, and the people are more concerned with ceremonial observances than with the improvement of their conditions. A few hundred dollars would suffice to relieve the urgent necessities of the impoverished community.

In a letter from Rome, David Lubin, who is now at Malvern, England, is informed that the following nations have signified their adherence to the International Institute of Agriculture:

Argentine Republic, Belgium, Bulgaria, Cuba, Denmark, Ecuador, France, Greece, Italy, Japan, Luxemburg, Mexico, Montenegro, Holland, Persia, Portugal, Peru, Russia, Roumania, San Domingo, Sweden, Servia, Switzerland, Spain, San Salvador, United States.

The Frankfort community will erect an addition to the Jewish hospital, for gynecological cases, to cost one hundred thousand marks, in honor of the marriage of the second son of Kaiser Wilhelm.

The third annual meeting of the New York Branch of the Jewish Theological Seminary was held on Sunday morning, February 25, at the Seminary Building, 531-535 W. 123d Street. President Edgar J. Nathan gave a resume of the work of the Branch during the past year, and expressed his gratification at the increased support of the Seminary from the community. He read a report showing that the amount contributed to the Branch during the past year from 303 members and ten congregational subscribers was $4,675, showing a gain of almost 50 per cent. over the preceding year's contributions. After routine business, the following officers and executive committee were elected: Edgar J. Nathan, President; E. W. Lewin-Epstein, Vice-President; Daniel Guggenheim, Treasurer, and Joseph B. Abrahams, Secretary.

Executive Committee: Marks Arnheim, Alfred L. M. Bullowa, Isaac J. Danziger, Julius J. Dukas, Harry Fischel, Meyer Goldberg, Samuel B. Hamburger, Hon. Julius Harburger, Daniel P. Hays, Paul Hirsch, S. Jarmulowsky, Leon Kamaiky, Abraham Kassel, Adolph Lewisohn, Felix Mandell, Kaufman Mandell, Rev. H. Masliansky, Hon. N. Taylor Phillips, Arthur W. Reichow, Jonas Weil and Samuel Wilner.

The following were elected as dele-

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gates from the Branch to the Biennial Convention of the Seminary, which is to take place on March 18th: Edgar J. Nathan, Alfred L. M. Bullowa, Rev. H. Masliansky, Hon. N. Taylor Phillips, and Jonas Weil.

Louis Marshall, chairman of the Board of Directors, then spoke on the need of a large constituency from the city of New York and more especially from the vast Jewish community on the East Side. He pointed out that upon the Branches depends to a considerable extent the future growth of the Seminary. Other addresses were made by Cyrus L. Sulzberger, Simon M. Roeder and Dr. H. Pereira Mendes.

The second biennial meeting of the contributors of the Jewish Theological Seminary will be held at the seminary on Sunday afternoon, March 18, at 2.30 o'clock.

The third annual meeting of the Philadelphia Branch of the Jewish Theological Seminary of America was held at the Mercantile Club on Sunday evening, February 25. In addition to the regular business of the meeting addresses were delivered by Dr. S. Schechter, president of the Seminary, and Professor Joseph Mayor Asher, of the Seminary faculty

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THE B'nai B'rith of this District are making strong efforts to preserve the Maimonides Library. The withdrawal of the support of the city shifts the burden of maintenance of the library upon the shoulders of the order. A special committee, consisting of Messrs. Adolph Lewisohn Benedict J. Greenhut, Sol. Sulzberger, Edward Lauterbach, Isaac Wallach, Henry S. Herrmann, Leopold Stern, M. Warley Platzek, Samuel Fleischman, Simon M. Roeder, Charles Hartman, and Adam Wiener, has issued an appeal for funds. With conservative management, six thousand dollars a year will suffice to continue the library. It is intended to raise that sum by annual subscriptions. The chairman is Adam Wiener.

The following standing committees for the current year were appointed by the chairman of the Board of Governors of the Hebrew Union College at its meeting held February 27:

On Building and Supplies—Nathan Drucker, chairman; Harry M. Hoffheimer, Hyer Oettinger, Louis Stern.

On Course of Studies—Rev. Dr. Henry Berkowitz, Rev. Dr. Joseph Krauskopf, Rev. Dr. Max Landsberg, Rev. Dr. David Philipson, chairman; Rev. Dr. Joseph Silverman, Rev. Dr. Jacob Voorsanger.

On Library—Maurice J. Freiberg, Simon Greenebaum, chairman; Rev. Dr. J. Leonard Levy, Jacob Ottenheimer, Rev. M. Samfield.

On Salaries and Scholarships—Alfred M. Cohen, Samuel Grabfelder, Howard L. Heinsheimer, chairman; Alfred M. Klein, Emil Pollak, Rev. Dr. Joseph Stolz.

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The Menorah

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No. 4

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A Monthly Magazine for the Jewish Home

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APRIL

1906

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THE MENORAH

Vol. xl *APRIL, 1906* *No. 4*

Rabbi Meir of Rothenburg

By Louis Marshall

IN an age which prides itself upon the fact, that it is essentially practical, and which excludes from the range of its mental and moral horizon every trace of romance, poetry and sentiment, in the same spirit which impels the lumberman to level and destroy with fire, every vestige of the noble forest through which he has raged, it may prove of benefit to embrace in a retrospective glance, the life of one of the Jewish heroes of the Thirteenth Century.

There are few of the present generation, who have ever heard his name. His works are unfamiliar, his noble deeds well-night forgotten, his heroism and self-sacrifice obliterated from recollection. And yet, Meir ben Baruch ben Meir, of Rothenberg, was in his day, a great scholar, a profound thinker, commentator, jurist and poet, a martyr to the cause of his people, a noble example of dignified manhood, one whose utterances were regarded as authority throughout the Jewish world. From his contemporaries he received the distinction granted only to the greatest authorities, to men like Rashi—the titles of Light and Great Light.

The brilliancy of his intellect and the glow of his soul, penetrated the darkness of the Middle Ages, and bestowed their beneficent illumination upon his brethren, who, amid the gnashings and howlings of the wolves of persecution, maintained upon the altars of their homes, and in the synagogue, the spiritual flame of their religion, which was to them life, joy and consolation.

He lived at a time when communication was difficult; when to a Jew, travel was well-nigh impossible; when his every act was watched with extreme jealousy, and when the sun that he beheld in the morning might redden his murdered corpse at its setting. And yet, from all parts of that brutal world, there came to Rabbi Meir for decision, queries as to life, conduct, the interpretation of the sacred word, questions of right and wrong, problems of ethics, and morality, and his decisions rendered in that age, which was ruled by the mailed fist, by force and rapine, by ferocity and murder, were received by the oppressed and down-trodden Jew with all the sanction of a divine command.

At a time when, politically, no authority was recognized, save that which had behind it brute strength and superstitious dread, he reigned in the minds and hearts of the Jews of Germany and France, and even of Spain and Italy, by the moral, intellectual and spiritual powers which he employed for the welfare of his fellowmen.

We may, therefore, with profit, devote an hour to a study of the life of

*Read at the Jewish Theological Seminary in the course of public lectures, March 29.

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this man, whom Zunz regarded as the greatest celebrity among the German Jews of the last half of the Thirteenth Century, of whom Dr. Samuel Back after an exhaustive study of his writings, says, that he was the most brilliant star that appeared before the beginning of the sixth millenium of our calendar on the horizon of Jewish literature in Germany, who, in the days of darkness, brought light into the Jewish schools of Germany, and dispensed its rays far beyond, and for whom his contemporaries, in their very poverty, were prepared to sacrifice the pitiable remnants which their oppressors spared to them in their misery.

He was born at Worms about 1215. His father was a great Talmudist, a distinguished rabbi, a man of extraordinary piety, a brilliant and admired orator and a man universally beloved, whose mind and body, as his epitaph recounts, remained youthful in extreme old age.

He received his earliest instruction from his father, and then studied under the leading teachers of his time, at Vienna, Wurzburg, and in Paris. On his return to Germany, his fame, which had preceded him, caused pupils in large numbers to gather about him, and, it is fair to assume, induced various communities to vie with each other for the privilege of procuring him to take his abode with them. Hence, in turn, he dwelt at Kostnitz, (Constance), Augsburg, Wurzburg, and Mayence.

The appellation "of Rothenburg," which is applied to him, is probably due to the fact that the years of his greatest activity, and probably of the maturity of his powers, were spent in that community. It is not definitely known whether the Rothenburg, to which his fame is attached, was the historic city on the Tauber, which still stands preserved in all of its mediaeval architecture, or that other city on the Neckar, for which Dr. Wiener and other investigators claim the honor of having been his domicile.

It has been erroneously asserted that he was the chief rabbi of Germany, elected by the communities and confirmed by the Emperor. There is nothing to prove that such an office existed at the time, or that Rabbi Meir was its incumbent. He was, at times, designated as chief, but this is doubtless due to the fact that he was recognized as a leader, by force of his intellectual and moral qualities.

In the grandiloquence of the period, he was likewise termed the father of the rabbis. The poets of his day adorn him with all the flowers of metaphor. He is called "The Leader," "Judge," and "Path Finder," "The Fountain of Wisdom," "The Solace of the Spirit" "The Treasure Seeker," and "The Saving Angel of Israel."

He must have been relatively wealthy, for he is the authority for the statement, that his house was divided into winter and summer apartments, the latter with a ventilated dining-hall, a school room, and a special apartment for each of his pupils, and that he required no less than twenty-four *Mazuzoth* for the several entrances into these rooms.

We have gotten beyond all that—the perseceution, the thirst for study, the *Mezuzoth*.

To one trained in juridical studies, the decisions (the *Shaaloth Tshuvoth*) of this great rabbi, afford an interesting insight into the political, social and moral conditions of the Jews of his time, as well as an indication of the subtlety of his intellect and the statesmanship of his attitude. Unfortunately, such knowledge as the writer possesses, comes to him at second-hand, and largely through the medium of the torso written by Dr. Samuel Back, as a memorial of the

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600th anniversary of the death of this rabbi-jurist.

The subjects on which he passed judgment touched every phase of contemporary life, including those of the ritual, of liturgy, and of civil and criminal jurisdiction; rights of property, rules of commerce, the law of exchange, the marital relation, the right of inheritance, the police power, crimes and punishments. Matters of political import, of congregational rights and duties, presented an important field for discussion and adjudication, particularly in their constantly recurring aspect of taxation.

The political position of the German Jews was that of serfs of the Emperor, (*servi camerae*) who required them, according to his caprice or necessities, to pay from time to time, such intermittent taxation as he exacted as the price of imperfect protection. These decrees created a series of novel and peculiar questions of law of the greatest moment, which gave rise to frequent conflicts, not only between the individuals and the congregations, but also between the congregations and the government.

Thus, for example, the Jewish congregation of a particular locality was required by the Court Chamberlain to pay a certain sum as an Imperial tax. According to the rule of congregational apportionment, all of the Jewish inhabitants of the locality were required to participate in the payment of this tax. Frequent cases had, however, arisen where individual members of the congregation, by reason of their personal relations with the powers that were, were favored, by being permitted to defray their quota of taxation by a private arrangement with the Imperial authorities, to their own advantage and to the disadvantage of the congregation. Resting upon their individual payments, they refused to contribute any portion of the sum apportioned to them by the congregation. Some, indeed, had succeeded in accomplishing for themselves, complete exemption from taxation, and insisted that they were thereby relieved from all participation in the communal tax. Still others had changed their residence after the announcement of the imposition of a tax, from the locality in which the tax was to be levied; and still others took up their residence in such locality after such announcement. The former claimed that they were no longer taxable, the latter that they had not as yet become bound to contribute to the tax imposed on the community. In all of the controversies which ensued, Rabbi Meir was universally regarded as entitled to confidence, and all conflicts between the individual and the community were judicially adjusted by him. In common with preceding authorities, Rabbi Meir denied to the individual the right to absolve himself from his duty to contribute to the communal tax, and to make a private arrangement for his personal benefit with the authorities. He even went so far as to deny to the King himself the right to favor individual at the expense of the public. He likewise required those who changed their residence after the imposition of a tax as well as those who settled in a community which was the subject of taxation after its imposition, to assume their share of the burdens.

Especially interesting is the following case, which was submitted to him by Rabbi Abraham: A King had addicated a part of his domain to his son. The districts which continued under the jurisdiction of the King thereupon demanded that the Jews of the territory which had been conferred upon the son, should continue to pay their share of the taxation imposed upon the entire Kingdom, as before. This the Jews refused to do, relying on their diverted obligation

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to a new political sovereignty. His decision in this case was, that if the King had totally abdicated this domain, and had placed it exclusively under the sole sovereignty of his son, without reserving any part in its revenues, the Jews of this territory became relieved from all further contribution to the taxation imposed on the communities that remained under the royal sovereignty.

This was evidently not a moot question. It must have referred to the transfer of dominion over Austria, Styria and Corinthia by the Emperor Rudolph to his son Albrecht, which occurred in 1282.

It is likewise interesting to note, that these questions of taxation, which arose more than six centuries ago, and were thus met by the process of Talmudical reasoning, are constantly arising in our American jurisprudence, and continue to be not only a fruitful source of juridical controversy but, on account of the lack of harmony in the decisions, from time to time call for legislative tinkering, with the sole result of creating new phases of old problems.

Important questions of coinage were the subject of frequent consideration by him. It was the custom of many Princes, upon whom the right of coining money was conferred, from time to time to reduce the accepted standard of weight and fineness, and to suspend the circulation of specific coins as currency. There was also the common fraud of clipping the coin of the realm. The problems presented for adjudication were frequently complicated, but his decisions were in every instance based on ethical considerations, and principles of commercial honor.

Another class of cases of common occurrence were those arising out of the necessity of redeeming from captivity members of the Jewish communities imprisoned for purposes of extortion. A favorite method of meeting royal and princely deficits, and to provide the means for riotous and luxurious living, was that of casting the over-burdened and helpless Jew into a dungeon, there to remain until his brethren might be able to raise the funds with which to pay for his liberation. This was ordinarily done by the community in which the unfortunate victim of injustice and oppression resided.

The frequency of these episodes gave rise to the rule that the redeemed prisoner was under an implied obligation to repay to the community the amount of its advances on his behalf. Often this obligation was as onerous as the previous imprisonment, and the quondam prisoner urged as a defence to the demands made upon him for reimbursement that it would have been far easier to have borne the sufferings of the dungeon than the enormous sacrifices which were the cost of freedom, and that but for the impatience of the community, liberty might have been secured without price, and without reward. It sometimes even happened that the prisoner expressly protested, while still in custody, against any appropriation of his property for his redemption from captivity.

Rabbi Meir, in all of these cases, applied one general principle, that the duty of payment rested upon the ransomed beyond all question; that the community was not only entitled, but bound, in case of necessity, to use the property of the prisoners for their liberation, even against their will. This rule, he contended, rested upon considerations of the general welfare; otherwise, every prisoner might urge any plausible pretext as a ground for refusing repayment with the consequence that the work of redemption would cease, and imperil not only the individual, but the entire community.

In other words, he relied on the

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same broad theory of public policy, on which rests a large part of our modern jurisprudence.

Some of his judgments in regard the marital differences afford an interesting insight into the home-life of his contemporaries. He zealously defended the rights and dignity of woman. He was eloquent in his condemnation of every form of abuse of a wife by her husband. He imposed the most stringent punishments upon husbands who so far forgot themselves as to perform "the un-Jewish act" of beating their wives, quoting, in support of his decision, the Talmudical utterance, that a man is bound to consider the dignity of his wife more than his own, and planting himself also on the terms of the ritual contract of marriage.

In all of his official activity he insisted that both husband and wife should lead a moral family life. This was the motive of one of his well-known aphorisms. "Cursed be the woman who has a husband and does not adorn herself, and cursed be the woman who has no husband and adorns herself."

He does not seem to have favored lawyers or advocates. He believed that ordinarily the contending parties, if of age, should themselves present their cause, except where one of the parties was a High Priest, in which case it was not deemed consistent with his exalted dignity, that he should personally appear before a tribunal.

He would not have accepted the theories of Dr. Johnson, as to the right of a lawyer to defend a bad cause, for he tersely says: "No Jew may commit so ignominious a sin against justice and truth."

Marriage brokerage flourished in those days, and the institution gave rise to many a controversy. The payment of the stipulated commissions, sometimes voluntarily, often involuntarily promised, was at times refused after the consummation of a marriage brought about through the skill, artifice and persuasion of the broker. Some of the juridical authorities uniformly favored the brokers, a practice which prevails, in a somewhat modified form, in our enlightened country, with respect to other varieties of commissions.

Rabbi Meir, however, laid down the rule, that if the person claiming the brokerage was not pursuing his regular business, but acted in the capacity of an amateur, he was entitled to no more than the usual, customary compensation for his trouble and time, but a professional broker was, in his opinion, entitled to the agreed contract price. But in no case was the broker entitled to receive commission from more than one of the parties to the contract, even though both, in their eagerness to bring about a union, had agreed to reward the efforts of the maker of marriages.

His attitude toward teachers indicated his appreciation of the importance of the Talmudical maxim, that knowledge is power, and of the theory that it was essential that every Jewish child should be prepared for the struggle of life by thorough instruction, and that the power and the future of Judaism depended upon the education of its youth. Hence, as appears from the numerous cases of this character which he was called to pass upon, even the poorest of the Jews received important educational training, at a time when even princes, nobles, knights and ladies were unable to read or write.

We glean from these sources the information that the teachers of that day were employed by the year or the half year, and that the annual compensation ordinarily amounted to fifty ducats. The prevailing poverty led to differences between the father and the instructor as to the latter's

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right to compensation. Sometimes the teacher was prevented from teaching by his illness, or on account of that of the child; or instruction may have been suspended on account of the enforced absence of the child from other causes, or the child may have died before the expiration of the term.

Rabbi Meir's decisions were, in all of these instances, in favor of the teacher. Where a child died, however, he reserved to the father the right to send to the teacher for instruction another child of equal capacity. He also required the teacher to enter upon his engagement and to continue in the performance of his duties, during the entire term. In case of non-performance on his part, he permitted the father to engage another teacher, at the expense of the defaulting instructor. He went so far as to decide, that if the father orally dispensed with the teacher's services, with the latter's consent, and then withdrew his notice, the teacher was nevertheless bound to continue in the performance of his duties. If the father asserted that the teacher did not possess the requisite degree of knowledge to teach successfully, and withheld compensation for the expired period of instruction, Rabbi Meir required the strictest proof in support of such a charge.

Teachers of that day were apparently of the same opinion as some of the distinguished divines who are now urging upon the legislature of this State the morality of gambling provided it is conducted within the enclosure of a race-track. One of the cases which came before this distinguished Judge was that of a teacher who was employed on the condition that he should receive no compensation if he should be caught playing dice. He was unable to resist temptation, and the father of his pupil, who made the triumphant discovery, insisted upon the forfeiture.

Rabbi Meir, however, required the father to pay for the services rendered up to the time of the denouement, treating the condition in the nature of a threat, rather than as an essential part of the contract. It is evident, however, that he would have considered the father justified in dispensing with the further services of the venture-loving teacher.

He also held that the father had the right to prohibit the teacher from writing, either for himself or for others, at night, since that might render him incapacitated from instructing in the daytime; and for the same reason, the teacher was prohibited from fasting voluntarily, presumably on days other than the appointed fast days.

From one of Rabbi Meir's responses we learn that there were, at that period, Jewish fencing-masters, who instructed Jews in that art, and he places these teachers in the same category as other teachers, stating as his reason, that in case of attack many a life might be saved by skillful fencing.

There is thus respectable and practical authority in support of the contention of those who favor a defense fund to enable the Russian Jew to procure the weapons with which to defend himself, his family and his property, from the brutality and cupidity of the infamous Black Hundred and the unspeakable hooligan.

He did not confine himself, however, to the solution of questions of this nature. He was a great tosaphist, his commentaries on Talmudical treatises being important and extensive. He concerned himself with ritual regulations, with customs, practices and ceremonies; with matters of scholarship, involving profound study, thorough research, and acute reasoning.

Professor Ginzberg, in his En-

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cyclopedia article, analyzes his tendencies, and to this authority must be referred those who desire a more minute acquaintance with the philosophial trend of this mediaeval thinker and advocate of legalism.

It is not within the powers or the province of a layman to meet the criticisms upon that phase of human thought, which has by some, of modern tendencies, been made the occasion for many a merry jest, and the football of robust and energetic pedal activity. To one whose sight is bounded by the canopy of a legal horizon, legalism has none of the terrors which that term inspires in those of boundless vision, who are able to regard, with entire equanimity, the spectacle of religious anarchy, and sneering and patronizing self-sufficiency.

Rabbi Meir was also a poet—a poet of that type who is intolerable to the pronounced anti-Semite, a poet who wept at the woes of Israel. How strange it is that the brutal man cannot abide the tears that he has caused to flow!

He was a liturgic poet. A large number of his writings are included in the German *Mahzor*. Some of his compositions form a part of the liturgy of the Day of Atonement, and of the Ninth of Ab. His most famous poem is the Kinnah, or Dirge, in which he mourns the public burning of the Torah and the Talmud at Paris in the year 1244, and which is still read in orthodox congregations on the day which commemorates the destruction of the Temple.

The Talmud was especially the object of attack by the persecutors. One would have supposed that a conference of latter day rabbis was at work. As a result of a Papal bull, issued by Innocence IV, twenty-four wagon loads of manuscript were fed to the flames. So thorough was the work of devastation, that a French rabbi wrote to Rabbi Meir: "I have no book for study. The persecutor has taken from us our treasures."

For seventy years this noble and venerable teacher, judge, poet and scholar labored for his people—advised them, instructed them, sympathized with them, and gave them solace in their affliction; wrote their songs, struggled for their protection, provided them with intellectual sustenance, and became so famous that even in the public records there are to be found references to his learning and his distinction.

He was not fated to go down to his fathers in peace. Beginning with 1283, a recrudescence of the horrible persecutions to which the Jews of Germany had been subjected during the crusades, occurred. In that year they were attacked and overwhelmed in Mayence. In 1285, they were burned at the stake in Munich. In 1286, in all the towns along the Rhine, there were massacres, and in all of the villages of Germany there was fear and consternation and perpetual alarm.

Moreover, at this time Rudolph, who was engaged in putting down a rebellion of Count Eberhard of Wurtemburg, required large sums of money for the conduct of his warlike operations, and, as usual, the Jews presented a popular agency for furnishing the sinews of war. A requisition was made upon Rabbi Meir to exact 1500 Marks from his community. It was impossible to comply with this harsh exaction, and he found himself compelled to flee from the wrath to come. Hundreds of Jews were at that time seeking refuge in the Holy Land, where a friendly government was prepared to welcome them, and Rabbi Meir decided to leave the country of his birth, for the purpose of joining those who were driven, in their desperation, to

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seek another and a more hospitable home.

He succeeded in reaching a city in the mountains of Lombardy, where he awaited the arrival of those who were to embark upon the pilgrimage which had hope as its objective point. Unfortunately, the Bishop of Basle, who was returning from a journey to Rome, passed through the city accompanied by an apostate Jew, whose name, Kneppe, has been preserved for the contempt of all well thinking men. This wretch, who had probably been the recipient of kindnesses from the noble rabbi, recognized him, and forthwith became an informer of that type upon whom Rabbi Meir, in the days of his glory, had turned the vials of his wratn. The Bishop immediately informed Count Meinhard of Goerz, the Lord of the City, who Rabbi Meir was. and at once, on the 28th day of June. 1286, the latter was thrown into prison, and turned over to the tender mercies of Rudolph.

The apostate and the informer occupy an important place in the wretched history of Jewish suffering and persecution. There are Kneppes to be found in every generation, each performing his work of evil after the manner of the age in which he lives.

After his rendition. Rabbi Meir was for a time imprisoned at a place known as Wasserburg, and was then incarcerated in the Castle of Ensisheim in Upper Alsace.

It was the purpose of the Emperor not only to punish Rabbi Meir for failing to collect the sum which he was called upon to extort, and for his flight out of Germany, but also to hold him as a hostage, until he should be ransomed by his admiring co-religionists at a sum deemed equivalent to his importance. Rudolph was justified in indulging in this expectation. The Jewish congregations were ready to make every sacrifice for their beloved rabbi, and entered upon negotiations to bring about his liberation. Rudolph demanded the enormous sum of 20,000 Marks, the equivalent, in our modern currency, of probably $250,000. Yet the impoverished Jews, who had been exploited to exhaustion, who had been robbed until reduced almost to beggary, were willing to make even this tremendous sacrifice, and offered to pay that sum if the prisoner were restored to liberty, and justice were meted out to the inhabitants of Wesel and Boppard, who had been guilty of atrocious conduct against the Jews of those localities.

But Rabbi Meir refused to accept freedom at such a price. He would not consent that more than 500 ducats should be paid for his discharge. In his modesty, he declared that the price demanded was exorbitant and that it was only permitted to redeem captives with a sum corresponding to their worth. He argued, that if the excessive ransom were paid in his case, then any greedy noble might pursue a similar course with other Jewish rabbis, and repeat the process until every penny that the Jews had been able to retain, would be expended in the redemption of captives. And so, heroically, he remained a voluntary prisoner for seven years, until he was released, on April 27th. 1293, by the Angel of Death.

Like others in like plight, Rabbi Meir exemplified the truth of the remark that "Strong walls do not a prison make, nor iron bars a cell." From all parts of Germany numerous pupils and admirers of the great teacher made pilgrimages to his prison-house, for enlightenment, advice and instruction. The authorities did not object to these visits, acting on the assumption that the payment of the money sought to be exacted, might thereby be furthered. Hence he was not entirely cut off from contact with the outer world. On Friday evenings

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his pupils gathered around his chimney corner and celebrated the Sabbath with him.

A multitude of letters came to him from every quarter. His correspondence was extensive. He wrote some of his Talmudical commentaries while in confinement, without the most essential books, the lack of which he considered his greatest deprivation. He revised his writings and decisions, subjecting them to careful tests and examination. Occasionally, as a result of reflection, he reversed his earlier opinions.

He persevered with extraordinary industry in the pursuit of his studies. His hard fate did not embitter him. Hope was ever strong in his heart, and he looked forward, with eager anticipation, to the time of his release, when he might again take up his work with unimpaired activity. He was strengthened by a firm trust in God. In a letter to one of his students, the faithful Ascheri, he said:

"When I shall come out of this prison in peace I shall gladly make every effort to permit you to copy my commentaries on Seriam and Taharoth. In my imprisonment I have never forgotten my Creator, and have adhered faithfully, and with reverence, to His law. But the noble may behold the Divine Grace. May the golden treasure not be further darkened."

Within the prison walls he created a world of his own. He devoted all of his thoughts and reflection to religion, so continuously that it even tinctured his dreams. The study of the Divine Law was his consolation. The Talmud was his recreation. He was superior to his gross surroundings, and rising above them, dwelt in the realm of the spirit.

Occasionally he broke forth in complaint, not on account of his physical miseries but because of the limitations upon his intellectual pursuits. He says:

"In these places of vacancy, I am without the Tosaphot of Gittin and all works on ritual subjects. I have therefore written these words, as they came to me from Heaven. If, however, it should be found that the Tosaphot or Ritual Codes are against me in respect to any point, my opinion is to be considered as naught, for what can a wretch know who dwells in darkness, and in the shadow of death, and who now for three and a half years has been deprived of orderly existence, who is forgotten in his misery, who is as a threshold worn away, that was once known as Meir ben Baruch?"

In the latter part of his incarceration, his soul was laden down with woe, his courage began to fail, the ray of hope which cheered him in the first stages of his imprisonment became weaker and weaker. Yet he persevered with infinite courage, in his determination to die a prisoner, rather than to establish a precedent which would be fraught with untold evils to his fellow-sufferers, who, though permitted to live in the outer world, were nevertheless dwellers within a virtual dungeon.

Death enabled him to gain the victory, and, by his martyrdom and his self-abnegation, he was at least enabled to reduce the rigor of the lot of those whose welfare was so dear to him.

One would suppose that with his death the tragedy would end, and that it would be permitted to those who cherished his memory, to confide his body to its last resting place. But they little knew the ghoulish nature of those in power, who still persisted in their efforts at extortion and declined to surrender the bones of their victim, except on the most onerous conditions. Perhaps they felt that in this way they might avenge

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the obstinacy which had deprived them of their booty, at the same time indulging in the practical surmise, that the disciples of the great departed would deem it an act of piety to redeem his ashes from the keeping of the Imperial jailer.

Efforts without number were made by the Jewish congregations to obtain permission to bury their beloved leader, but for fourteen years these efforts were fruitless although Emperor had succeeded Emperor. Such was the relentless hatred of the man who had baffled their efforts in the royal art in which they had usually been so successful.

At last, in 1307, Emperor Albrecht, impelled by his necessities, on receipt of a substantial ransom surrendered the body to Alexander ben Solomon, better known as Suesskind Wimpfen of Frankfurt-on-the-Main, who, with untiring energy, persisted in his efforts to break the spell which seemed so relentless and enduring.

He was buried where he was born, and at his side rests to this day his deliverer, pursuant to his dying wish, perpetuating a deathless story of love, loyalty and devotion, and preserving his memory to generations to whom the names of the cruel Emperors, whose resentment reached beyond the grave, will be an empty sound.

When one considers the stupendous disadvantages under which Rabbi Meir labored, the constant perils amid which he lived, the danger of massacre which was ever impending over him and his family, the scarcity of manuscripts to which his studies were of necessity confined, the entire lack of incentive, from a material standpoint, the life of such a man appears indeed marvelous. A steadfastness of purpose, an abiding religious conviction, faith in God, an unselfish love of his brethren, must have been the sources of inspiration which set in motion a profound intellect, and an exalted morality.

He was a fine type of the ancient rabbi, who, though a scholar, concerned himself with all the problems of the social organism of which he formed a part, whose influence was potent, whose instruction was priced and treasured, whose judgments were regarded almost as divine. To such protagonists and to their example was due the miraculous preservation of the true spirit of Judaism during those dreadful centuries, when the enemy was ever camped without. Through the precepts of such men, every act of the mediaeval Jew had its religious significance, had a moral and ethical basis. Every problem that arose found its solution in the application of the principles laid down in the sacred books, as interpreted by those holy men.

Whoever studies their lives with an honest desire to behold them as they were, is compelled to admire their innate nobility of character, their freedom from all hypocrisy, their absolute sincerity, their unselfishness, and their unquestioning readiness to die, if necessary, for the cause of their religion.

Would that we might all, by possessing a fuller knowledge of them, be enabled to emulate their virtues, and to cultivate that philosophic spirit which enabled them to rise to the sublime heights of sanctity.

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Immigration Restriction: Its Fallacies

By Cyrus L. Sulzberger

THE widespread interest in Prescott F. Hall's book on "Immigration," (Henry Holt & Co.) and the fact that he is secretary of the Immigration Restrictionist League, gives positive value to the review of that book by Mr. Sulzberger in a recent issue of *Charities*. Mr. Hall's arguments are those of a man who holds a brief and it seems to have been his object in writing his book to present, with a mass of confusing detail, the facts and figures tending to show the undesirability of further immigration; necessarily, his partisanship has led him to many inaccurate statements, many wrongful deductions, and as Mr. Sulzberger points out in the following, which we reprint, a number of misstatements that rob the work itself of any value as a serious, reliable contribution to the subject of immigration:

It is difficult to determine whether Prescott F. Hall's book on *Immigration* is more marred by the bias of the writer, or by his carelessness, contradictions and general inaccuracies. For example on page 18 he says: "In 1894 owing in some degree to the closing or partial shutting down of many mills, the presidential election, and probably, in larger part, to the difficulty of finding employment for the enormous numbers of the few preceding years, the total (immigration) again fell off." There is no doubt that in 1894 there was a closing or partial shutting down of many mills, and there is also no doubt that in that year, the immigration again fell off. But what presidential election there was in that year does not appear. No president of the United States was elected between 1892 and 1896.

On page 49, we are told, "It is estimated that there are approximately 19,000,000 Jews in the world." Unfortunately we do not learn by whom the estimate is made. *The American Jewish Year Book* 1905-06, page 152, estimates the Jewish population of the world at 11,136,805. *The Jewish Encyclopedia*, volume XI, page 532, gives the figures as 11,273,076.

On page 32, we are told that nearly every German settlement in the United States has steamship agents who are often the editors of German newspapers and leading members of German societies, and that as an agent makes a commission of about $3.00 on each prepaid ticket sold, the inducement to develop this branch of the business through the employment of boarding-house keepers, liquor dealers and others in touch with the people as agents and sub-agents, is apparent. What is not so apparent is that newspaper editors and leading members of societies are usually boarding-house keepers or liquor dealers.

On page 134 we learn that "in the sixties," Russian Jewish immigrants invaded the lines of work where the sweating system prevailed; although it is well known that there was practically no Russo-Jewish immigration in the United States until after the enactment of the May laws in 1882, frequent reference to which is made in the book

On page 31, the Baron de Hirsch Fund is cited as one of numerous agencies which have been at work for longer or shorter periods in assisting persons to emigrate. The accuracy of this assertion is shown by the annexed letter from the President of the Baron de Hirsch Fund:

"I am in receipt of your favor of March 10th, calling my attention to the

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statement made by Prescott F. Hall in his book on *Immigration*. This statement that the Baron de Hirsch Fund is an organization which assists persons to emigrate to the United States is without the slightest foundation, and I authorize you to deny it unqualifiedly, if you see fit to do so.

Yours very truly,
EUGENE S. BENJAMIN.
President Baron de Hirsch Fund.

In this connection it may be said that while the Baron de Hirsch Fund does not assist immigration, it does work among immigrants in a most commendable fashion. Among other things, it maintains a school for the preparation of immigrant children for entrance into the public schools, and as illustrative of the spirit in which this work is done, there is here given a composition (the genuineness of which is vouched for by the present writer), written in the class room, nder the eye of his teacher and without assistance, by an immigrant lad, thirteen years of age, and six months in the country:

"Only a man that was born in Russia and lived there can have the right idea of the great difference between here and in Russia. To have the right idea of it, I'll write how my friend lived in Russia and how he lives here now.

"My friend was a man who lived in a land where he had no liberty. This country was Russia. He could only live in certain parts of his native land, and even in those parts he could not live in the country, but had to reside in the gloomy, small and unhealthy towns. None of the high careers of life was open to him. He could not become a doctor, or a lawyer or a professor. He could not be an officer in the army, though he was obliged to serve in it. He could not send his children to good schools and he could not even worship God in the way in which he had been taught by his father. Whatever he did, he had to get permission of the police to allow him to do, and very often he had to pay the policeman for the permission. Whenever he gained any money, the police would be sure to find it out, and get some of it from him, by threatening to interfere with his liberty. Therefore it is no wonder that he regarded the government of his own country as his natural enemy, and every policeman as a master whom he must obey.

"Now my friend was fortunate enough to get away from his fatherland and come to this country where all is freedom. He can dress as he likes, do what he likes, and worship God in his own way, providing that he does not interfere with the lawful doings of his fellow-citizens. Instead of trying to thwart him on every step, the government of his new country tries to make it easy for him in every way to be a good citizen. The police instead of being his masters are his servants, ready to help him in all that is lawful.

"So my friend thought to himself how best to prove his gratitude to the new country which had treated him so well. 'I will try,' said he to himsself, 'to imitate whatever is good in the lives of my fellow-citizens, to show how proud I am that I belong to them and how much I enjoy the new liberty that I have gained. I will no longer hate the government but obey its commands willingly, since I am sure they are laid down or the good of all of us. The policeman, I will no longer regard as an enemy, but as a friend and do his biddings as I would follow any piece of friendly advice. My children I will teach what an advantage it is to live in this land as compared with the one in which I was brought up. In this way I shall learn to love this land, and my gratitude and very love shall be the return for the kind treatment we receive here.'

"I wish that all that suffer there should become so fortunate and happy as my friend. But at the same time I wish that Russia shall get on the way to compare itself with every civilized

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and well-governed country in the world, of progress and succeed ... to be able so that its citizens should not be compelled to come here to find liberty which they will then find in their own country, in Russia.

PAUL GENDEL.
January 18, 1906."

These sentiments from an East-European do not augur badly for his ultimate American citizenship.

On page 21 it appears that "only a few occupations are open to the Jews," although the report of the Industrial Removal Office for 1904, which was in Mr. Hall's hands at the time he wrote his book and from which he makes quotations, says on page 5: "Our records show a large diversity of occupations," and gives on page 12 a list of forty-seven trades as those o fthe persons sent away by that office. These trades run alphabetically from bakers to wood-carvers, and industrially cover as wide a range.

Speaking of the Industrial Removal Office, Mr. Hall says that "during the first three years of its existence, it sent out a total of 17,563 persons." This is quite true, but it would have been equally true and more to the point to have given the figures for the latest three years of its existence, being 17,-553. Although this figure is also not large, whatever statistical value it has lies in its expressing present conditions instead of those of some years ago.

On page 192, we are told that the *indisposition* to become citizens is due to the temporary character of residence on the part of aliens and that this is specially true of the Slovak and Italian birds of passage who stay here part of the year and go back for the remainder; whereas on page 185 we are told that the *disposition* to become citizens is due to the Italian or Slovak birds of passage, who get out their papers in order to facilitate their entry upon their return to the country.

On page 307 we find a reference to the benefits of emigration to Italy. On page 28 we are told that "European governments have placed much red tape and many regulations in the way of intending emigrants;" on page 182 foreign countries realized that it is futile to attempt to check the exodus of workers; on page 246 that foreign governments were obliged to enact stringent regulations in order to prevent the steamship companies soliciting emigration, and on page 247, from the report of special immigration inspector Marcus Braun, that the various governments are endeavoring to stop this solicitation.

One of two things is apparent. If the emigration from European countries is so great a benefit to them that they show the "keen appreciation" manifested by Italy, it is strange that they should be endeavoring to deprive themselves of this benefit by their efforts to prevent it. If, on the other hand, and as the more numerous citations indicate, European countries are endeavoring to check emigration of workers, it would seem that they are losing by such emigration and that we are the gainers.

On page 84 we find the statement that favus and trachoma were two diseases practically unknown in America until the beginning of immigration from South Eastern Europe and Asia. On page 158 the same statement is repeated in almost identical language. As a matter of fact favus was very little known before the immigration referred to, and is very little known now. Since the total number deported on the score of all kinds of contagious and loathsome diseases was less than 1-3 of 1 per cent. of those arriving, it is obvious that no single disease could have been very largely prevalent. So far, however, as relates to trachoma, the statement made by Mr. Hall and frequently made heretofore by other restrictionists, is absolutely unfounded.

Dr. Maurice Fishberg has pointed out that in 1885, before the New York Aca-

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demy of Medicine, a well-knwon ophthalmologist, read a paper entitled "Contagious Ophthalmia in Asylums and Schools," in which he spoke of the frequency of these diseases in the schools of New York city, the children at that time being almost entirely natives or descendants of immigrants from Western Europe. In a medical work published in Vienna in 1828 by Dr. Eble appears this passage: "In the Mississippi region during 1825, the trachoma problem assumed enormous proportions, and the number of cases of contagious eye diseases was simply appalling." In a work on trachoma published in Berlin in 1903 by Dr. Boldt on page 79, appear the following statements: "In the State of Illinois in 1881, trachoma constituted 65 per thousand of the total number of the diseases observed." "Dr. Pusey of Philadelphia, states that in western Kentucky, the white population, particularly those of American and Irish origin, are very frequently attacked with trachoma." As a matter of fact the trachoma bugaboo is one that has been compelled to work overtime by the immigration restrictionists. Every man of mature years, whose memory will carry him back prior to the time when the immigration from South Eastern Europe began, can well remember that children back in the sixties and seventies were afflicted with "granulated eye-lids," as trachoma was popularly called in those days, and probably still is in these.

On page 129 we are told that the Italian laborer, in a trench, lives largely on "stale bread and beer," and on page 164 that "fruit and other food whicch would be rejeted as unfit by most other races, furnishes a diet upon which the Italian seems to thrive."

On page 132, we find a description of how the Italian immigrant is exploited: "A contractor, who has a large job on hand and wishes to secure the lowest cost labor, applies, for example, to an Italian banker. The banker, through agents in Italy, secures the necessary number of laborers and has them sent here on prepaid tickets from each of which he receives a commission. On landing, the men are taken in hand by his agent, distributed among boarding houses under his control, and charged extortionate rates for board. The banker finally assigns them to their work and collects a commission both from them and from the contractor. While em ployed they are forced to live together in shanties owned or hired by the banker's agent, to pay exorbitant rents, and to buy all their provisions from this agent at enormous prices. All the money sent home by them is transmitted by the banker, who charges a large fee for this service in addition to the exchange."

It is a remarkable fact that men who work for such low wages as the Italians are said to work for, should be able to pay a commission on their tickets, extortionate rate for board, a commission on their jobs, exorbitant rents, enormous prices for their provisions, and yet be able to send money home, for which they further pay a large fee. After submitting to all the extortions, exorbitant rates, enormous prices and large fees, it would seem that even a reasonable wage would pretty well be exhausted, and that there should be anything left to send home from starvation wages, seems almost miraculous; nor is it easy to understand why men should buy all their provisions at enormous prices, when their food consists largely of "stale bread and beer." As a matter of fact, however, their food does not so consist. Through the courtesy of Eliot Norton, who is several times cited as an authority by Mr. Hall, it is possible to present herewith from the intimate knowledge of one who has been in close contact with Italian laborers and has a thorough acquaintance with their diet, the following statement: "I beg to advise you that from my three years' experience among these people, I am of the opinion

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that their mainstay in the line of food, is *good fresh bread* and most decidedly not *stale* bread; in addition to which they use a great deal of maccaroni in its different forms, salami (sausage), sardines, cheese, shell fish and canned tomatoes and beans. There is no doubt but that they drink a great deal of beer and a light red or white wine, but I can truthfully say that I never saw any of them under the influence of liquor while working, and I am sure this is accounted for by the fact that they sweat the alcohol out of their systems before it has had a chance to affect their heads."

Mr. Hall says on page 100: "At the present time, apart from education, attempts to improve race stocks are limited to two directions. The first, universally practiced, is the segregation and to a slight extent, the elimination of the dependent and delinquent classes. Insane and dangerous criminals are more or less successfully segregated and prevented from propagation during the period of their incarceration. But against this benefit must be set the fact that our charities, and even our penal institutions, keep alive large numbers whom natural forces would once have eliminated." What a pity! It would seem as though the proper course to pursue would be to close up all our charitable institutions, in order that they may not "keep alive large numbers whom natural forces would once have eliminated." The same generous instinct is indicated on page 20, where, speaking of Jews who come to this land because of persecution on account of political or religious opinions, Mr. Hall says: "But even in the case of the Jews, it is probable that the numbers fleeing from actual persecution are relatively small, and that the bulk of immigration comes from fear of perseceution and to escape the grinding oppression which, however, hard to bear, is not to be confused with the fanatical outbreaks of slaughter and violence.

According to Mr. Hall, a persecuted Jew is only one fleeing from actual persecution and not coming from fear of persecution. If this definition were adopted, the number of Jews coming here would certainly be diminished, since most of those "actually persecuted" are now in the hospitals and cemeteries of Russia.

On page 264 we are told that when a bill was before Congress requiring immigrants to read and write the English language or the language of their native or resident country, "the opposition immediately discovered that this form of wording would exclude a large proportion of the Jews, Yiddish not being a language of any recognized country. Immediately, thre was an emphatic protest from influential Jewish bankers of New York city and from other prominent Jews." Yet we find on page 22 that "some Jewish leaders" are trying to check the influx of Hebrew immigrants to America, and on page 315 that "numerous leading Jews" consider it desirable that immigration of the kind recently coming in should be sensibly diminished. "Numerous" is a relative word, but it will probably be conceded that under no definition can three be considered as numerous. Mr. Hall is challenged to name three leading Jews in the United States who are making efforts in the direction he says.

On page 122 it is said that except from certain parts of the south and west which seek farm laborers who have families, and who bring some money and intend a permanent settlement, there is practically no demand in this country for immigrant labor. Never was an *ex cathedra* statement made doing more violence to the facts. Who built the vast railroad systems of America, but immigrant laborers? Who built the subway recently opened in New York, but immigrant laborers? In 1890, 36 1-2 per cent of the native born population was engaged in gainful occupation and 56 1-2 per cent of the foreign population was so engaged. In other

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words, proportionate to their numbers, there was demand for immigrant labor 50 per cent in excess of the demand for native labor.

It is contended that the immigrant workman reduces wages, and it is claimed on page 134 that he is willing to work for almost any wage, and on page 136, that he stands as a constant menace to the progress of the American laborer, and a check to his advancement.

The United States Senate report on wages shows, taking 1860 as a norm at 100 per cent., that in 1891 wages had risen to 160.7, an advance of upwards of 60 per cent., curiously enough taking place during the very period when these so-called undesirable immigrants were coming in the largest numbers. According to the United States census report, the average wages in all industries in 1880 were $344 per capita as against $437 per capita in 1900, an advance of over 27 per cent in twenty years, those twenty years being precisely those years during which the so-called undesirable immigration began and grew to its present proportions.

Mr. Hall is much exercised about the horrors of the sweatshop, and in the popular mind the clothing industry is regarded as a sweatshop industry, underpaying its workmen. There was manufactured in the United States according to the United States census reports of 1900, volume 9, pages 261 *et seq.*, clothing for men and women to the amount of $436,201,146 almost every dollar of which was made by immigrant labor. In the production of this vast output, there was paid for wages to men the sum of $43,114,538 or an average of $581 per capita, against an average earning of men in all industries of $491 per capita (see United States census report 1900, volume 7, page cxvii) and to women, $34,441,897 or an average of $272, being precisely the average annual earning of women in all industries as reported in the United States census report 1900, volume 7, page cxvii. Inasmuch as the 126,000 women engaged in the clothing industry are earning the same wages as women in all industries and the 74,000 men engaged in this industry are earning 18 per cent. higher wages than the men in all industries, it would not seem as though this industry, almost monopolized by immigrant labor, were lowering the standard of living. Furthermore, in 1890 the average wages for men in all industries were $499 and for women $268. In the clothing industry in 1890 the average wages for men were $504 and for women $253, showing that in the past decade in all industries men's wages have declined 2 per cent., whereas in the clothing industry they have advanced over 15 per cent, and women wages in the past decade in all industries have advanced 1 1-2 per cent and in the clothing industry have advanced 7 1-2 per cent. No fairer test can be applied to the influence of immigration upon wages than this in the clothing industry, and the demonstration that during the decade of largest immigration of the classes engaged in that industry there has been a considerable advance in wages, while during the same period in all industries, wages have remained stationary or declined, and the further fact that wages for men are much higher and for women as high as in all industries, is certainly indicative that immigration does not operate to secure a reduction of wages.

Mr. Hall makes much of the evil effect of immigration upon citizenship, and the cry is continually raised by restrictionists that the continuance of large immigration must result in the degradation of our political standards. Of the proceedings of the conference of the National Civic Federation upon the subject of primary reform held in New York the first week in March, 1906, the New York *Times* of March 8, reported the following: "Mark E Sullivan of New York told of a recent visit to Greene county, in western Pennsyl-

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vania, and the method of primary elections there. "It was a remarkable spectacle," he said. "Every man in the village where I was got money for his vote, the price ranging from $10 to $45. There was no concealment, and the clergyman of the community dared not attack the system, because public sentiment wouldn't tolerate it. The people there counted this money as a regular portion of their annual revenue." A reference to the census report, volume 2, page 200, table 26, shows that Greene county, Pennsylvania, contains of males 21 years of age and over, native white, 7,462, foreign white, 91, negroes, 89. Yet in the village visited by Mr. Sullivan in a county less than 1 1-2 per cent. of which was of foreign birth, there exists this terrible political corruption. Immigration hardly seems responsible.

The English aliens bill recently enacted by Great Britain gives Mr. Hall much concern. He thinks, on page 21, that it is likely to turn many of the most undesirable Jews to the United States, and on page 51, and it islikely to result in our receiving a still worse class of Jewish immigrants, described by Arnold White as "incurable paupers." Inasmuch as the English aliens bill is no more restrictive than our own law, it is hard to conceive how it will result in our getting a worse class of immigrants, since all that England would reject, would be in our own excluded classes.

On the subject of incurable pauperism among the Jews, it is interesting to read the following citation from the *Jewish Encyclopedia*, volume IX, page 284: "The expenditures of the United Hebrew Charities in the past year (1904) including cost of administration, were $228,000. Of this amount over $41,000 was granted to 570 pensioners (chiefly aged persons or women whose children have not yet reached the earning age), leaving for administration and general relief $187,000 to 44,000 persons, or about $4.00 per capita per annum. That the money is not expended upon permanent dependents is conclusively shown by these figures."

In the days of the "Know Nothing" party, the immigration restrictions were opposed to the then incoming immigrants who were chiefly from northern and western Europe. It is the policy of the "Know Nothings" to oppose that lass of immigration which is coming, and to have no objection to the class which is not coming. As only a dead Indian is a good Indian, so only a non-immigrant is a good immigrant. The Immigrtaion Restriction League, of which Mr. Hall is secretary, pursues the same policy. He has no objection to those immigrants from northern and western Europe who do not come, but his book is filled with statements as to the inferiority of those from southern and eastern Europe who do come. The excellenes of the old immigrants are repeatedly dwelt upon and a casual reading gives the impression that the story of delinquency and dependency which is told in much detail, has relation to the immigration from southern and eastern Europe. The World Almanac for 1905, on page 240, says: "As to nationalities of the 60,153 foreign parents of American prisoners, 29,184 were Irish, 9,987 German, 5,997 English, 4,064 English Canadian, 1,996 Scotch, 1,483 Mexican, 1,209 Italian, and 1,036 French. Other nationalities were below 1,000. As to nationalities of 63,587 foreign parents of American paupers, 32,421 were Irish, 15,629 German, 4,688 English, 2,012 English Canadians, 1,392 Scotch, and 1,368 Swedish. Other nationalities were below 1,000. Statistics of crime and pauperism by the census of 1900 were not ready for publication when this edition went to press."

Another instance of the manner in which Mr. Hall's book is compiled is given in this connection. Speaking of the 80,000 foreign dependents and delinquents he says (on pages 167 and 168), "If we take $150 as an average yearly cost, which Harace Mann con-

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sidered too low, there is a bill of $12,000,000 which this country has to pay for persons, many of whom could have been, and should have been, excluded," and in the next parapraph he says: "It has been estimated that the total annual cost of caring for the foreign born poor of New York state alone equals $12,000,000." That is to say, it costs New York state alone as much as it costs the entire United States including New York state. But the whole subject of cost of dependents and delinquents is disposed of by Mr. Hall himself in chapter IV, on the question of the money value of the immigrant. He admits, as all econ mists admit, that the "bulk of our immigration is of the age of greatest productiveness; that is to say, that this country has the benefit of an artificail selection of adults of working age. The expense of bringing up the bulk of our immigrants through childhood has been borne by the countries of their birth or residence, and this amoun of capital therefore comes to us without expenditure. Professor Mayo-Smith refers to the frequently quoted estimate of Frederic Kapp, that the cost of bringing up a child to the age of fifteen is $562.50 in Germany, and $1,000 to $1,200 in the United States. Taking the value of the immigrant at $1,000, the immigration over fourteen years of age in 1903 would have added $754,615,000 to the wealth of the United States if it had all remained in the country. A thoroughly conservative estimate is probably that of John B. Webber, formerly commissioner of immigrants at the port of New York. He assumes that there were 10,000,000 foreign born at the date of the eleventh census and that 2,000,000 of these were working at an average of $1.00 per day; and he points out that these persons added $600,000,000 a year to the earnings of the country." In the face of this "thoroughly conservative estimate" of $600,000, added not once but annually to the earnings of the country, we may dismiss without further consideration the cost of maintenace in public institutions of those foreigners, sufficiently unfortunate to be there.

The opinion expressed by the late Francis A. Walker that immigration operated against increase of population by reduction of the native birth rate is repeatedly quoted by Mr. Hall, and while he admitts that other fatcors may enter into the reduced birth rate, he places great stress upon General Walker's opinion which he fortifies with the statement on page 117 that in Europe "the birth rate has continued with full vigor," and that in those countries from which there has been a considerable emigration, the birth rate immediately increased "to such a degree, that the pressure of population is soon restored to its former condition." Turning to the World Almanac for the year 1900, page 236, we find a statement of the birth rate in European countries, from which the following comparisons are taken for the years 1885 and 1896.

	1885	1896.
Austria	38.3	39.
Belgium	31.	29.
England	33.3	29.9
France	24.7	22.7
Hungary	45.0	41.1
Italy	37.8	35.1
Netherlands	34.8	32.0
Norway	30.9	30.
Prussia	37.2	27.3
Sweden	39.4	27.5
Switzerland	28.2	30.7

It will thus be seen that reduction in birth rate is almost the unbroken rule, and that instead of there being an increase in the countries from which there has been a considerable emigration, there has been a decrease. The only notable increase is in Switzerland, a country whose population is subject to very little fluctuation by reason of emigration. It is probably true that the American birth rate is declining, and is declining at a time that American immi-

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gration is increasing. To find a relationship between the two, however, is as unsupported by evidence as it would be to connect the increasing number of operations for appendicitis with a growth of sky-scrapers in cities. A lower birth rate is a practically universal accompaniment of latter day civilization not to be explained away by local conditions in any one country. The fact existed as early as the days of Adam Smith and was commented on by him.

Equally logical is the conclusion that there is a relationship between "poor physique" and 'illitecracy." Heinrich Heine, Robert Louis Stevenson, Alexander Pope, Baruch Spinoza, John Milton and Paul Scarron are cases in point.

On the subject of exclusion, Mr. Hall speaks in no uncertain terms. On page 215 he says: "Mention has been made of the attempts to get rid of the interference of the courts in immigration matters. Formerly habeas corpus proceedings were frequently resorted to with the result that the efficiency of exeutive action was much impaired." How much more natural this would sound if it were written about Russia. One can easily imagine the complaints of the bureaucracy that "the efficiency of executive action" is impaired by the people's demand for a constitutional government, and it is quite conceivable that the "interference of the courts" must be most distasteful to autocracy.

On pages 261 and 262 Mr. Hall expresses concern about the number of aliens with minor defects, many of whom ought properly to have been excluded. Has it ever occurred to him or to his fellow-restrictionists to think about those aliens who have been excluded and who ought to have been admitted? Have he and his associates ever thought of what it means to a man who has pulle up stakes in his native land, cut himself away from the home of his ancestors, left behind him the graves of his parents and perhaps his children, and coming to this new and glorious land which in his distant home he had learned to regard as new and glorious, and when under the shadow of the Goddess of Liberty, finds himself deported to the country whence he came? Does the anguish in this man's soul strike no responsive chord in the human breast? Is not our duty as humane men quite as much to see that no man be deported who should be admitted, as that none be admitted who should be deported? That Mr. Hall does not seek selection so much as exclusion, he shows on page 274 when he says: "The principal advantage of the educational test is that it is a definite rule of exclusion," and again on page 286, when he says: "Consular inspection as such does not add to the excluded classes, and therefore does not meet the most serious defect in the present law, namely, its failure to exclude paupers, diseased persons and other objectionable aliens." But the present law does exclude paupers, diseased persons and other objectionable aliens, and how the failure to add to the excluded classes could still further exclude those who are already excluded, an ordinary finite intelligence fails to understand.

On page 171 Mr. Hall makes the statement that recent immigration settles not only in our large cities, but in the slum districts of those cities. Notwithstanding this, in 1892, 42 per cent. of all immigrants arriving at New York remained there and in 1905, but 30 per cent. remained there. There is a continual natural distribution going on at this time the states of California, Connecticut, Minnesota, Massachusetts, Rhode Island, Montana, Nevada and North Dakota have a larger percentage of foreign population than the state of New York, the state of North Dakota having almost 50 per cent. larger percentage than the state of New York.

To men whose primary aim seems to be the exclusion of immigrants, the ethical appeal can probably not be made with any effect. Upon men not similarly obsessed, it may be urged that the right

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of a normal man to move freely over the face of the earth is, and should be, an inalienable right; that apart from our own national financial advantage, this country owes to itself and to mankind a great duty. America has stood unique among the nations and if the true American spirit prevail, will continue so to stand. She takes to her large heart the poor, the desolate, the hopeful, the striving and gives them all food from her great mother-breast, taking those who are despised and rejected along with those who are more fortunate, and making of them all, men made in the image of God, adding to her own national greatness, and making vastly for the betterment of mankind.

"A Year Hence in America"

A True Story of Passover By Bernard G. Richards

OUR little town was all astir with preparations for the feast of Passover. Women everywhere were cleaning, scrubbing, washing, "bringing the Pesach into the home," in the sweat of their brows and in a flutter of excitement. Men were hurrying back and forth from their homes to the stores, from the market place to the *Podrat*, where the mazoth, or the unleavoned bread, was being baked. They were buying, bargaining, going about heavy-laden with their purchases for the holiday, and they were also assisting in the house-cleaning.

"Yankele! Yankele!"

It was a sweet, soft voice, and when the boys turned about they saw Yankele's cousin, Résele, standing in the rear end of her father's house, resting one hand upon the fence. She was surveying the vegetable garden that was now being gradually submerged by water. The high wind was playing with her loose, white blouse, and the cold heightened the color of her face.

"Come, Yankele," she said, as the boy came slowly nearer and nearer, as if to admire the picture she made. "Come, we must go up to the attic to take down the Passover dishes."

In answer Yankele quickly climbed the fence and jumped down on the other side, whence he waved an adieu to his companions. Yankele had been expecting this call. High up in the loft, close under the roof, there nestled the precious Passover dishes in a large basket where they had been put away at the end of the last Passover. There were fine porcelain plates, platters, pitchers, cups and saucers, and the large wine bottles and the fancy wine-goblets that have been treasured as heirlooms in the family. To climb to the loft and carry these things down, take them to the river, now so near by, and purify them in the rushing stream, this was one of the great pleasures which the holiday brought to the boys. It was an excitement only equal to the game of playing with nuts, when the holiday proper came round. And with his cousin Resele to help in this work—what joy! Yankele's own home was a Rigola, a little town many miles away, but his father had gone to try his fortunes in America, and, as his mother had a number of other children to take care of, Yankele was sent to Kelm to live with his uncle and aunt, whose children were now all grown up. Of these the beautiful Resele was the youngest and her kindness, merriment and good-fellowship made the boy very happy in his new home, where he had now spent several years.

As he now followed his cousin, he reflected upon the change that had come over the household, and remembered

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that the good-cheer, the joy and the resounding laughter of former years were lacking on this eve of the Passover. The merry peals of laughter which Resele sent vibrating throughout the house were no longer heard, and when Resele was sad, all were sad. All knew the cause of her distress, but even her mother, pious and devoted soul, did not dare to attempt to comfort or console her lest her words should revive the sorrow which her fond heart prayed the girl might forget. Father and brother all eyed her strangely, furtively, anxious to know how she was faring, how she was bearing up, but afraid that their anxiety would remind her of her sorrow, which they all shared with her. They took pains to make their conversation as cheerful as possible and went about with downcast eyes. The parents sighed frequently, but not within the hearing of their bereaved daughter.

A year ago Leiser was with them. Leiser was the son of their good neighbor Myrim, who kept a little grocery store a few doors away, and though the young man had found his way to the heart of their Resele without any advice from them, or any aid from a matchmaker, he still retained not only the good will, but the admiration of the old folks. They looked with favor upon the match. Leiser was bright and industrious, versed in the Talmud, and handsome besides. He was a favorite in the community, where he came in contact with many people as clerk in his father's store. His own parents, too, had also given their blessing, yet the marriage canopy could not be thought of, for there was a great black cloud hanging over them all and the future was cruelly uncertain. There was the military service before him—the hateful service exacted by a despotic Government of people to whom it denied all human rights, and soon Leiser would have to present himself to the authorities, together with the other young men of the town who had arrived at the age of twenty-one. They all hoped against hope that some circumstance would intervene to save Leiser from a harrowing fate, but there was little brightness in prospect. Alas! Lesier was healthy and strong, and he was not an only son; there were two other male offspring in the family. There was no reason why the Government should either reject or exempt him. The only and slim chance of salvation centered around the lot drawing which is part of the recruiting ceremony. Leiser might draw a very large number, they hoped. This would mean freedom, if the number of recruits required of the district for that year was complete; but high numbers were seldom secured, and of late years many did not answer to their names at the roll call of *presivinkes,"* or military candidates, and in place of the names of missing men only curses upon America, uttered by infuriated officials, would be heard. With many men absent, he who drew the lucky numbers was no more fortunate than the only son of his parents, or one whose physical robustness did not exactly come up to the requirements of the authorities. All had to go, all were "accepted for military service," as the dreaded announcement was worded.

America offered the only escape from a Government, which demanded duties and denied all rights, and the thought was not a stranger among Leiser's people, perplexed by this problem of the *presive.* But there was the knowledge of the fine of three hundred roubles which every father had to pay for his missing son. There was no escape from this. In default of the sum of money, the Government would confiscate whatever property the parent owned. Three hundred roubles was a sum far beyond the realization of Reb Myrim Gutman, and his son Leiser would not think of any step that would deprive his people of their home and their little store, their only means of subsistence.

The word America sounded in many

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ears, and its breath of freedom was all-pervading. There was still a chance of reaching the blessed land. Leiser might make his escape after he was accepted as a soldier. He might desert either on his way to, or after he was stationed at his post of duty.

Now that Leiser was gone, such fears became keener. All knew his daring and were afraid he might become reckless in an attempt to gain his freedom. Yankele remembered his wonderful dives into the river, his feats of swimming, his brave stands in defense of Jewish children whenever they were attacked by Polish peasant boys on the outskirts of the city.

Resele's sadness pervaded the entire atmosphere of the household, and never were the arrangements for the feast of rejoicing made under such cheerless circumstances. The neighbors who entered the house with affected sighs and efforts to look consoling, to ask if any news had been heard, only charged the air with more gloom.

"We all knew what was coming" whispered Resele's portly mother, bending down to the puny mother of one of the girl's friends, "but we do not feel the woe until the blow comes." Yankele felt unbearably oppressed as he entered the store house in the back of the building, where a big wooden ladder standing in the center of the dark room reached up to the loft under the roof. In sheer desperation Yankele climbed the ladder, and began to sing a snatch of a Russian song. Suddenly he stopped, for it was Leiser of whom he had learned to hum that melody—and Resele was behind him.

A few minutes later the boys and the young woman, with a light shawl of her own making, thrown loosely over her shoulders, stood before the river with a huge basket of their precious Passover crockery and glassware. Yankele stooped down on the edge of the stream, dipped each article into the water and handed it to his cousin to be wiped with a new Passover dishtowel.

The boy enjoyed his work immensely. He talked in animated tones about the dainty old goblet and the flood and the floating ice, and made fun of the hump-backed water carrier whose yoke was so long that his pails touched the ground. His own wine-cup was getting too small for him, he remarked, or was he getting too big for that little "becher?" He looked up. Resele was standing erect and motionless and with straining eyes was gazing intently into the distance across the expanding river and over the wide plains on the other side. Her delicate features were drawn into a stern look; her face looked strangely pale against the clear spring sky, and there were tears glittering in her dark eyes.

"Oi!" exclaimed Yankele.

"What is the matter?" asked his cousin, awakening from her sombre reverie.

"I nearly dropped this vase into the water," the boy replied.

But what Yankele really dropped in the water was a tear.

At last the Passover arrived, and the entire family of Chayim Zellik sat around the table for the great ceremonial feast of the Seder. Reb Chayim wore the full-flowing white death-robe, ready to follow at the call of the Messiah,—but all the rest of the family were in holiday attire. Resele's new white dress and her pale face made Yankele think of an angel; but he himself was not altogether unconscious of his own brand new suit and cap. This last was the gift of his elder cousin. Leibe, the rabbinical student, a bearded and aged-looking young man, who sat opposite him almost oblivious to the vivid surroundings, and evidently pondering over some knotty problem of the Talmud.

The master of the household, to denote his majesty, sat upon a bed of pillows—for every Jew is king on this night; and all the members of the family were reclining leisurely to empha-

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size the freedom gained by Israel so long ago. The table was spread according to the ritual, and on it were placed in order the memorials of the great deliverance. There was the bread of affliction which the Children of Israel ate during their hasty exodus from Egypt; the bitter herbs taken in commemoration of the bitter work the Jews were forced to perform under the cruel Pharoahs; the shankbone, a memorial of the paschal lamb, and the egg in remembrance of the sacrifices brought on this holiday when the chosen people dwelled in their own land. The holiday candles burned brightly. The head of the home proceeded to conduct the ceremony according to the prescribed order. All joined in and chanted together when the prayers were recited; between the prayers were stories of the wonderful exodus. The stories were interrupted by cups of wine, and the sweet was followed by bitter herbs until meat was served which in turn gave place to praise and prayer.

Yankele, the youngest male of the house, asked the traditional four questions in regard to this ceremony, and his uncle recited the historic answer.

"Because we were slaves unto Pharoah in Egypt, and the Eternal, our own God, brought us forth from thence with a mighty hand and an outstretched arm."

There were two places at the table conspicuously vacant, and though all thought of these, none dared to look in that direction. A year ago on that same night Leiser sat there as the invited guest of the first Seder, and beside him was Reb Chayim's oldest son, who was now also far away, though happy as the master of his own household in another city. There was nothing that was in itself saddening about the departure of this young man, whose newly-won wife was the daughter of a fine family and whose dowry enabled him to enter upon the career of a little merchant. But the gloom left by those that were gone away was now upon this household, and every thought of a separation brought more sorrow. From time to time Resele grew listless and looked wistfully at her brother, and sometimes Reb Chayim, chanting the Hagadah, would begin to recite louder than ever and all others would raise their voices even above his. Thus the ceremony of the Seder continued with its conscious undertone of sadness, and amidst many suppressed sighs the strange sounds of the Hagadah resounded through the houseohld. Then the cup of Elijah, the prophet, the mystical, invisible visitor of this night, was filled, and at a given moment her father motioned to Resele, and as she rose and with a feeling of awe opened the door, Reb Chayim declaimed in loud tones:

"Pour out thy wrath upon the heathen who knew thee not, and upon kingdoms which envoke not thy name, for they have devoured Jacob and laid waste his beautiful dwelling."

The door creaked and came a jar, and Resele quickly stepped backward. She had heard a voice and the sound of footsteps. For the rest of the family the voice and the sound of the footsteps were drowned in their loud prayers, but when a breathless exclamation of fear escaped Resele, all looked up. They gazed with dumb, overwhelming amazement at the old man who had entered. Their figures stiffened from the holiday relaxation and they sat up erect and immovable. The girl who had opened the door drew near to the side of her father where she stood as if petrified. The stranger wore a great overcoat with a high collar which was drawn up to his black winter cap, a large full-flowing white beard incongruously encircled his ruddy rather youthful face, and his bright eyes glistened strangely in the dimness of the house, lighted only by candles. Who could this nocturnal visi-

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tor be? Strange stories of the actual visit of the prophet on this night to many homes and of wonderful miracles performed by him came to the minds of those who sat at the table. They remembered those pious ones of whom it was told that they had really seen Elijah with their own eyes, and their hearts began to beat faster and faster. Not a sound could be heard. The family sat around the table as motionless as so many figures in a picture. Then the stranger spoke reassuringly, in a faltering, breathless voice that sounded singularly familiar.

"Have no fear, good people," he said. "I am a friend, I have brought you news of one who is very dear to you—your Leiser. He is on his way to America—but be at ease. He is coming to see you before he starts on his great journey. In fact, he is here now—outside—I will call him."

The old man quickly stepped out of the house, and in a few moments a young man entered.

"Leiser!" all exclaimed in astonishment as if with one voice, and a scene rarely beheld by these pious people was witnessed. Resele was soon in the arms of her bold lover.

The ancient rabbis believed it to be an act of piety to sit long into the night of the Passover and discourse of the wonders of the exodus, and their example is followed by many Jews. But on this night a pardonable exception was made in the house of Chavim in favor of one who needed immediate succor. The Seder service was shortened of the optional embellishments of song and prose; and instead of a more elaborate narrative of the redemption of the Jews from Egypt, the family listened to a brief and hasty story of Leiser's escape from those that held him captive. With nervous haste and barely suppressed excitement, he told his story.

His company of recruits was stationed at Wilna and the barracks were not far from the Jewish district. There seemed to be a drought in vodka among the officers in charge, and one night the watchman searched his clothes for money. His pocket book containing a few roubles was under his straw pillow, and so he pretended to sleep and snored as if nothing was happening. The next night on retiring Leiser dropped two roubles in front of his berth. It was picked up by the officer who acted as the night-watchman, and most of this money was left with the old tailor who went about the barracks buying up the civilian clothes of the new recruits, and who always carried bottles of whiskey in his pack of clothes.

This blessed beverage he secretly sold to soldiers and officers, or exchanged for clothes, old or new. Night came again, and Leiser woke up to find the night officer sitting down and dozing before an empty bottle. Leiser produced a rouble bill and offered to bring some more vodka. At the mention of more whiskey, the strict surveillance kept over the new recruits relaxed, and Leiser was allowed to go for the "bitter drop." Leiser had also sold his old clothes to the old Jewish tailor, and it was not for nothing that he then held quite a little conversation with him. To the house of the tailor he now made his way, and soon he was donning civilian clothes, and the old clothes man was patching up a castaway great overcoat, so that the runaway could better disguise himself. For a day and a night, Leiser kept to a dark room of the tailor's house. The following morning his appearance was entirely changed by his new apparel and false beard, and he betook himself to the big synagogue, and heard the news of the missing Jewish soldier for whom the authorities had searched in many parts of the town. At the synagogue, the refugee joined a funeral procession, and thus reached the Jewish cemetery far beyond the city. Thence walking some distance, he fell in with a company of Jewish beggars, who were going his way for some distance. When he

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parted with these mendicants, he was well supplied with food for several days and fully informed as to the roads and distances towards his destination. After that, walking by night and hiding by day, he reached his native town in a few days, and when he did so, he took care not to cause too great a shock or commotion on entering his home.

Resele handed half of her little dowry to Leiser for his transportation and travelling expenses to America and their respective mothers were soon engaged in packing up various articles of food and clothing for "our child." The overwhelming news, the surprise, the great joy and deep sadness, the anxiety and fear—all this was crowded into two or three short hours, and there was no time to give expression to the emotions that moved all their palpitating hearts. The lovers could only exchange longing, lingering looks as the preparations were made, and although they had so much to say to each other, there was no time to exchange confidences as there were so many people present. Only a few broken words could be heard.

"You will write often? You will think of me?"

"Surely, surely!" And the tears that dimmed Leiser's bright blue eyes were also in his voice.

Reb Chayim betook himself to the home of Vincenta, their Polish neighbor, who did various odd jobs for the Jewish community and was a friend of the family. Vincenta arose from his sleep and drowsily listened to Reb Chayim's request for his services. He was asked to hitch up his horse and wagon and take Leiser to the city of Kovno, whence a certain agent would help him across the frontier of Germany. When the situation was explained to him the *Goy* or Gentile, who, it was said, had a "Jewish heart," undertook the perilous journey, and shortly after Reb Chayim returned home. Vincenta was standing with his team in the wood beyond the city, waiting for his passenger. It was thought best for Leiser to overtake his conveyer outside of the town limits, for a horse and wagon would attract at that hour of the night undesired attention.

Leiser armed himself with the passport of his prospective brother-in-law, who was freed from military service by reason of ill health. A few more parting injunctions, painful questions, hurried answers, and a few more suppressed sobs, and a door was quietly closed behind him, and Leiser with his sack of luggage on his shoulder was quietly making his way to a point on the road beyond the big bridge, where Vincenta was dozing in his wagon spread with hay.

The man who earned his livelihood by smuggling people across the frontier and had special arrangements with certain of the officials in charge was found early the next morning ready for business, and Vincenta, after taking leave of Leiser, waited at the house of the smuggler until he could hear of the escape.

The first day of Passover passed very slowly and drearily among the people whom Leiser had so hastily left behind, though Yankele tried hard to enliven the dullness by donning a great, white false beard which he had found in the fore-house and mimicking the speech and the entrance of the stranger of the night before.

Night came again and the family of Reb Chayim, still anxious and worried, gathered around the festive board to observe the second Seder. All proceeded according to the perscribed order until Resele rose to open the door for the prophet Elijah.

"O pour out Thy wrath upon the heathen who know Thee not," sang our Reb Chayim, and as the door came ajar Resele quickly stepped backward and Vincenta entered, dusty and weary, and announced the news the Leiser had safely crossed the frontier and was now well on his way to America. Resele did

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not dare think that Vincenta was now more welcome than if Elijah had appeared in the flesh.

Yankele could not refrain himself. "Sometimes," he said, "Elijah is a runaway soldier and sometimes he is a *goy*." Whereupon his cousin Liebe called him "shegetz" (Gentile boy) and pinched his cheek until finger marks showed upon it.

Vincenta was made welcome at the table and partook of the good things of the feast and listened to the strange chants. Yankele was greatly amused by the presence of a *goy* at the Seder service, and from time to time he looked up from his Hagadah to watch the stranger. Before the ceremony was over the boy had again to be reproved. When he came to the last words of the Hagadah, he stared hard at Resele and exclaimed, "A year hence—in America."

Johanan ben Zakkai, Teacher

By Abram Lipsky

JOHANAN BEN ZAKKAI was carried out of Jerusalem in a coffin as if dead while the city was being besieged by the Romans. He believed the resistance of the fanatics in the city was insane folly. Their dissensions among themselves and their cruelty to defenceless people filled him with disgust. "Take me out of this," he said to his disciples, and they replied: "It is forbidden to any but the dead to leave the city." "Then I will leave it as a dead man!" exclaimed the teacher. But they bethought them of a ruse. They placed him in a coffin and carried him, two at the head and two at his feet and one leading the way, to the city gate. The Jewish guard there wished to test his suspicions by running a spear through the body in the coffin. But the leader of the five entreated him not to disgrace their nation in the eyes of the Romans. "Will you have them say," he argued, "that the Jews' teacher after having died, was dishonored by his countrymen, who thrust weapons in to his body?" The plea succeeded (or perhaps the guard had compassion) and the little company went on.

Johanan had been confident before leaving the city that the Romans would capture it, and that the temple with all the palaces and public buildings would be destroyed. He believed that the sayings of the prophets would be fulfilled. He had spent one night in the open outside the temple with his disciples. Probably that was the most comfortable spot they could find in the sorely troubled city. In the middle of the night it was reported that the doors of the temple had opened, as if they were conscious of their coming fate. "O temple, temple!" cried the teacher, struck with grief at the omen. "I know thou shalt be destroyed, for Zachariah hath foretold it in the words 'Open tthy doors, O Lebanon, that the fire may devour thy cedars.' But dost thou even fear for thyself?" When the very wood of the sacred house despaired, what was there left for men to hope for?

Johanan, like all the teachers and scholars of his time, had spent his

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period of apprenticeship in a trade, and afterwards as a student. It was only in the last third of his life that he began to teach others. When he emerged from his coffin and was taken by the Roman soldiers who discovered him to the tent of their general, he was already past middle life. The general received him with respect, for the brave Romans honored wisdom, and human dignity impressed them even in their vanquished opponents. Vespasian was pleased with his captive's knowledge of human affairs in the great world outside of Jerusalem. "Thou, thyself, shalt one day be emperor in Rome," said Johanan. The general believed he spoke as a sooth-sayer and treated him with even greater kindness. And when Jerusalem and the temple at last fell and the Jews were scattered homeless over the four quarters of the earth, Johanan obtained permission to gather his disciples together at Jamnia, a small village on the sea-coast, not far from Joppa. There he continued the teaching which had been interrupted by the catastrophe at Jerusalem. His school kept the light of the spirit from being extinguished among the driven refugees.

One day Johanan, occupied with his work, yet never forgetful of the condition of his country, saw a Jewish girl pick barley-corns from the road-way, to appease her hunger. The tragedy of his people came back upon him. A biblical verse was in his mind which begins, "If thou know not, O thou fairest among women." "Daughter of Zion!" he exclaimed, "thou didst not know! Thou didst not wish to submit to God, hence thou art made subject to foreign nations. Thou wouldst not pay God half a shekel, now thou payest fifteen to the government of thine enemies. Thou wouldst not repair the roads and streets for the pilgrims to Jerusalem, now thou buildest roads and tendest toll-gates for thine oppressors. The words of the prophets are fulfilled upon thee!" The beloved disciple who was with him could not bear his master's tears. He quoted the teacher's own words. There was yet a God and a future, he reminded him, and perhaps they in their school were preparing the world for the time to come. Johanan thanked his disciple and controlled himself.

Johanan was one of the really rare great teachers. He loved learning and he loved his disciples, and he inspired in his pupils reverence that rose very near to adoration. Johanan's favorite remark was: "If thou hast learned much do not take credit for it; this was the purpose of thy creation." He had five disciples who were especially attached to him, and he liked to praise their excellences. Eliezer, son of Arak, was the best beloved. The master called him "the strong-gushing spring;" he referred to his weighty eloquence. Eliezer, son of Hyrcanus, he described as "a tight-seamed cistern that lose no drop of water." He must have had great joy in teaching the son of Hyrcanus! Another disciple was called "the pious," a fourth "the sin-fearing," and of the fifth, he said, "blessed is she that bore him."

And what did the disciples say of Johanan? "Light of Israel, pillar of the sanctuary, strong hammer," they addressed him on one occasion. The de-

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scription that they have handed down to posterity is: "He never spoke an idle word; he did not go four yards without reflecting on the Bible and praying; no one ever went earlier than he to the academy, and although he never slept there he was always the last to leave it." We see with what awe his pupils regarded him. There is plenty of evidence, however, that he was not lacking in more human traits.

Johanan once asked his disciples what they considered the greatest good. One replied, "a good eye;" another said, "a good neighbor;" a third said, "a good comrade;" a fourth said. "a good son;" the fifth said, "a good heart." The last was the answer of the beloved disciple Eliezer, the son of Arak. The teacher thought that was best.

It was the custom of teachers like Johanan to take some biblical phrase and make it the starting point for an important lesson. He took, for example, the verse in Deuteronomy that reads, "And there shalt thou build an altar unto the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them." Why was the lifting of an iron tool over the stones forbidden?—Johanan asked, to set his disciples a-thinking. And after they had all given their answers he gave his. "The sword," he said, "is made of iron, and the sword is the symbol of punishment and cruelty. But the altar stands for forgiveness; therefore all thoughts of violence should be banished from the presence of the altar. Those who approach it should be pure." And then he went on applying the lesson farther. "So also the Bible which is the bearer of peace and reconcilation to the whole world, should be approached with reverence. Those who come near it should make themselves perfect"

"Why is the punishment of a thief, according to the old Jewish law, greater than that of a robber?" he asked. His own answer was: "Because the robber defies the man, but he makes no pretence of escaping the eye of God; the thief, who skulks in dark places, acts as if he could elude the eye of God also."

He said to his disciples in an enigmatical way; "One man is an artisan and has no tools in his hand; another has tools in his hand but is no artisan; a third is an artisan and has his tools in his hand." He was asked the meaning of the riddle, and he explained: "The first is a learned man who is not able to do anything—an artisan without tools. The second is a handy man, but without much knowledge—the tools are there but not the artisan. The third is a wise man who can work efficiently —the artisan with the tools in his hand."

A son of Johanan's died and his chief disciples came to comfort him. They began by naming other good men who had suffered a like bereavement. One mentioned Adam, who grieved over Abel; another mentioned Job, who had so much to lament for; a third spoke of David who mourned for his rebellious son Absalom. Johanan turned upon them in his abrupt way. "Is it not enough that I have my own loss to sorrow for, but you must weigh me down with the sorrows of others?" There can be no question but that Johanan was human. Then Elizer, the son of Arak, spoke. "A certain man," he said,

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"had a spotless gem entrusted to his care. He was to guard it for a term of years, but before the time was over the owner came and took back his treasure. The keeper of it was delighted, for he had been much troubled lest he should not be able to preserve the gem spotless. Shouldst not thou, our master, rejoice that thy gem has been returned spotless?" Johanan was moved at last. "Thy words comfort me," he said, "for this is good to my child."

A little while before his death he said to his disciples: "Fear God as much as you fear man." They thought that was not enough. "You fear to wrong men in their presence," he exclaimed. "But if you will remember that God is always present, though men are not, you will never do wrong."

His disciples observed that he was sad as the end approached. "Light of Israel, pillar of the sanctuary, strong hammer, why art thou sad?" asked the disciple whom he loved the most. "Should I not think it a serious matter," said the master, "if I were about to face an earthly king, whose anger if it come may go as quick, and who may be swayed from judgments by appeals of various sorts. But I shall soon be in the presence of the King of Kings. How then should I not look serious?" This mood passed, and he began to think of the people and of the hope that lay for them in the future. "Prepare a throne," were his last words, "a throne for Hezekiah, king of Judah, who is coming." He meant the king of Judah who shold be the Messiah and rule over the world in the Golden-Age.

Immigration Night at the Judaeans

The Immigrant on his way hither. By Dr. M. Fishberg
Passing through Ellis Island. By Philip Cowen
The Baron de Hirsch's Activities. By Eugene S. Benjamin

One of the most successful gatherings held by the Judaeans was the meeting at the Tuxedo on Wednesday, March 21st, with Immigration as the topic.

Over a hundred ladies and gentlemen were present, the invited guests of the evening being limited to a few persons connected with the Immigration Service and their ladies, including Commissioner Robert Watchorn, Dr. George W. Stoner, head of the medical division; Hugh Govern, of the law division; Samuel A. Eppler, inspector in charge of the special inquiry division, and Inspector David Healy.

Hon. Samson Lachman, one of the vice-presidents, presided.

The first speaker was Dr. Maurice Fishberg. His topic was "The Immigrant: the causes that lead to his leaving home; his treatment by the way, and the sharks that prey upon him."

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The Immigrant on His Way

Dr. Fishberg spoke of the changes that have marked the immigration of the past fifty years. He showed that the large increase in immigration and the shorter time occupied by the trip has not led to a reduction in price, as many believe, but that the cost of tickets on the contrary has increased; that the large immigration taxed the resources of the steamship companies, and that his information was that there were 40,000 Jews held up at different points in Europe, the control stations and elsewhere awaiting transportation, that more are arriving constantly, and that most of these are destined to the United States.

Dr. Fishberg's address was liberally illustrated by stereopticon views from photographs he had obtained when abroad.

As to the causes stimulating immigration he presented a number of scenes from Russian life that told of how the people existed. One woman was happy if she bought two herrings a day, these being cut into eighths, and supported thereby herself and two children. He showed several scenes in Warsaw and elsewhere during the riots, the household goods, including a piano, being thrown out of the window, while the policemen were conveniently around the corner. After the breaking up of all the Jewish property the rioters could find, the Cossacks came along and massacred the innocent people. Other pictures showed that the Jews arose to self-defense, but the fight against the hooligans, the police and the Cossacks was not an easy one.

It was claimed, the speaker said, that the Russian government does not want the Jews, is anxious to get rid of them, but if the Jew wants to leave, he is not permitted to. He is refused a passport unless he pays dearly for it, and so must smuggle himself across the frontier. Here Dr. Fishberg showed pictures of how they smuggle across the border and how the police and the border officers combine to fleece him under threat of return.

Pictures were shown of the control stations maintained by the foreign steamship companies. Crowded into cars beyond all reasonable limit of capacity, the people do not leave until reaching the control stations. These are immense buildings, with stores and churches for the convenience of the transmigrants while waiting medical examinations, sanitary purifications and the departure of vessels for America. The immigrant is retained in one division until examined, bathed and disinfected as to his baggage, when he is free to wander about the other sections of the stations. Here, however, they are at the mercy of the steamship agents who, though the people wish to go only to Paris, Vienna or London, force them to purchase tickets to America because of the profit.

He told of the money changers that insisted on changing money for the immigrants at such rates as they chose to give, and gave the pictures of some traveling bankers who carry their money about them. One gleam of satisfaction came to him when he found that one of these itinerant bank-

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ers had cashed some confederate bills for an emigrant.

The immigrant trains, with compartments intended for from nine to eleven people, had fifteen to thirty packed in. He noted that in Germany there were five classes of passengers: first, second, third, fourth class and dogs, and the prices were quoted for all.

In Hamburg the immigrants were permitted nowhere outside the control stations; but in Bremen they could go anywhere, and there were many hotels for their especial accommodation. He told of the activity of one immigration forwarder, who, by clever advertising, drew large crowds daily.

Dr. Fishberg showed that the medical examination was thoroughly done, and that the disinfection of baggage was satisfactory, but that in the handling of the immigrant there was much room left for improvement on the humane side. Dr. Fishberg's address was very illuminating and was of deep interest, especially to the immigration officials present.

Philip Cowen, secretary of the Judaeans, was next called on, and described the workings of the immigration station at Ellis Island. Mr. Cowen is an inspector attached to the Special Inquiry Division. His topic was

Passing Under the Shepherd's Rod

Dr. Fishberg, he said, had told of the wandering of the exile from the land of his birth toward the land of promise. He had followed him to the sea, and left him ready to embark on the vessel that shall bear him hither. The journey covered from six to twenty-seven days, according as he went abroad at Liverpool or Trieste, and even on the best boats was not always a delectable journey.

After examination of baggage at the pier by the customs officers, the immigrants were taken in small boats to Ellis Island, even cabin passengers being subject to examination, except that they were examined on board the steamer.

With the aid of many pictures made specially for the occasion, Mr. Cowen told of Castle Garden, where immigrants landed from 1855 to 1891, and showed their arrival at the island and their medical examination, etc., describing rapidly the different stages of the work, the selection of the black sheep and the speckled sheep for examination by the board of inquiry, the detention of people who are awaiting money or friends, the care with which young women are admitted to persons calling for them, and the admission of persons needing supervision or help to societies represented at the Island.

Money, said the speaker, plays no part in the admission of persons under the regime of the present commissioner. Brain and brawn count. He told of five young Russian Jews he had seen turned over on the Friday before to Mr. White of the Jewish Society, with five cents between them. He also told of the provision of Kosher food for the Jewish immigrant, and of the opportunity afforded them to celebrate the Seder and Atonement Day, and gave other evi-

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dence of the consideration that is shown the immigrant.

The speaker told of the roof gardens and baths, and the celebration of Independence, Thanksgiving and Christmas days.

The value and interest of the address were largely enhanced by the excellent stereopticon views prepared for the occasion.

The Baron de Hirsch Fund's Activities

By Eugene S. Benjamin

Of course. everybody knows of the existence of the Baron de Hirsch Fund, and everybody knows, in a general way, what were the wishes and intentions of those great benefactors of their race, the Baron and Baroness de Hirsch, in founding this work of philanthropy. But very few people have any idea of just how the aims of the founders are being carried out, and what work has been and is now being done by the Trustees of the Fund.

Indeed, in view of the large sums of money annually expended in the United States, and in view of the many channels in which the work is carried on, and the widespread and beneficent results obtained, it seems remarkable that even those who are ordinarily well informed in charitable matters, should know so little about our work, or should take so little interest in it, and yet, perhaps, such ignorance may be due to the fact that the Fund does not appeal to the public for financial assistance, and, therefore, has had no occasion to disseminate information about its activities.

But, though we do not need financial assistance, we do not need co-operation in many other ways, and I am, therefore, more than pleased to have this opportunity to outline — though only in the very brief way which the time at my command will permit—the work which we are doing.

The object of the Fund which we administer, is to assist the immigrant. But let me right here correct any possible misapprehension that may exist in the minds of our friends. We assist the immigrant; but we do not assist immigration.

It has been the policy of this Government to restrict immigration, and this policy has found expression in laws which forbid the entry into this country of paupers. criminals and others, whose admission is deemed undesirable.

The policy of our Fund is in no sense in conflict with the policy of the Government, and we have not assisted and do not assist immigration no matter how deserving the proposed immigrant may be; but when the immigrant has come to this country of his own volition and with his own means, fleeing from conditions which the civilized world recognizes as barbarous and unbearable, and hoping to find here that freedom of action and liberty of religious exercises which are the rights of every American, we stand ready to help him. We teach him the language and customs of our people, and seek in every way to fit him to become an American citizen. We also give him such other assist-

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ance as the facts of the particular case may seem to justify.

You will be interested to know what kind of people apply to us for assistance, and the different ways in which such assistance is rendered.

In presenting this information to you, I shall make no attempt to make a formal address; I shall confine myself solely to a very hurried statement of concrete facts with now and then a few statistics. In this way, and in this way only, can I give you even a bird's-eye view of the situation.

It will make things clearer if, in presenting the subject, I divide the work to be described, into five heads, viz.:

1st—General Aid.

2nd—Removal Work.

3rd—Educational Work.

4th—Woodbine and other industrial colonies.

5th—Agricultural Aid.

First—General Aid

This branch of our work is confined to the four great seaports of the country, viz.: New York, Philadelphia, Baltimore and Boston, and consists mainly of relieving the necessities of Russian and Roumanian immigrants during their early struggles with life in a new country. During the first two years of his stay in this country, we look upon the new arrival in some respects as our ward, and he is entitled to our help.

In New York City we act through the agency of the United Hebrew Charities, giving temporary financial assistance to those in distress, furnishing transportation to interior points for those wishing to join their friends or relations, and in the year 1900, we furnished transportation to ninety people who desired to return to the countries from which they came. We maintain an agent, with assistants, at Ellis Island, who looks after the interest of and protects and directs the arriving immigrant; and for the protection of young girls and women who come here unattended, we pay for the services of a woman agent to do similar work.

We also co-operate with the directors of the Clara de Hirsch Home in maintaining a lodging house on the East Side for homeless and friendless immigrant girls where they are temporarily lodged until they get positions or are otherwise satisfactorily placed with relatives or friends.

In Philadelphia this class of work is done through a local branch of the Fund, which, in 1905, assisted 444 immigrants, and the varied character of the assistance is well shown by the following table:

Tools supplied to mechanics and others	255
Trades and occupations taught	62
Assisted in business	97
Assisted in support while working	22
Furnishing with transportation to other points	8

Besides the foregoing, employment was found for 165 others. In Baltimore similar work is done by a local branch. Thus, in 1905,—

There were supplied with tools	65
Trades taught	324
Assisted in business	160
Transported	47
Assisted to other points in the	

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United States 250

In Boston a branch committee during the year 1905 secured work for 197 applicants in about 40 trades, and supplied tools to all.

The foregoing is a brief sketch without any attempt at embellishment. but will give you some idea of the varied character of the general aid which is furnished to the newly arrived immigrant by our society, but which, however, forms but a very small part of our work.

Second—Removal Work

This work was initiated in 1891, with a view to relieving the pressure on the seaport cities at the time of the heavy immigration of Jews to the United States, and large numbers were settled in manufacturing towns of the East and the West.

In the last five years this work has been thoroughly systematized, and is now undertaken on a large and permanent scale. Numerous agencies have been established and working arrangements made with local societies, or with committees of public spirited citizens, in most of the important cities of the United States.

This removal work is too large a subject to be treated properly in such an address as this. Indeed, the urgent necessity of securing the removal to smaller towns of many of the new arrivals, both because of the desirability of getting them away from the crowded Ghetto of New York City, as well as because of the superior advantages which would came to them from settlement in the smaller towns — the manner in which this is done and the results would of itself furnish an elaborate and interesting address. How extensive the work is, you will readily comprehend when I tell you that in the year 1905, 6,005 persons were removed from New York City alone, and self-sustaining positions found elsewhere for all of them.

In the five years in which the Removal Committee has been actively at work, 22,491 have been removed from New York City through this agency, and of this number we have reason to believe that fully 20,000 are permanently and satisfactorily located and earning their livelihood. But even these figures, large as they are, will give you no adequate conception of the extent and influence of this work, unless you bear in mind that every man thus removed and so located, outside of New York City, draws about him not only his immediate family, but many of his friends and acquaintances. Moreover, when it is pointed out that in no case were any persons sent from New York City who were satisfactorily employed there. you will get some idea of the vast boon that this work has been to the persons removed.

In a report recently published, we have given some extracts from the many letters received from our proteges, showing how well they were succeeding, and urging us in many instances, to send others out to them, for whom they were prepared to find satisfactory and remunerative employment. These men are located in every State and Territory of the Union (except New Hampshire and

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Alaska). Nearly all of them are prosperous as artisans or merchants, many of them own their own homes, and have formed, or will form, useful local agencies for further work of this kind by this society.

Third—Educational Work

It needs no argument to prove the value of educational work, which teaches the immigrant the language of the country of his adoption, its laws and its opportunities. Instruction of this kind, with prompt and excellent results, is given with the funds furnished by this society in New York City, Brooklyn, Philadelphia, St. Louis and Pittsburg. The daily attendance of pupils of all ages, ranging from 13 to 60 years, is no less than 2,000, and the eagerness to take advantage of this instruction is almost pathetic.

A very important and interesting feature of our educational work is the Baron de Hirsch Trade School in East 64th Street, New York City. This is a fully equipped and well-housed school for the teaching of trades. With a course of instruction of 5½ months it fits boys to qualify as helpers in certain mechanical trades. The trades taught are those of carpenter, machinist, plumber, electrical working and house sign painting. The capacity of the school is taxed to its utmost, and its success is shown by the fact that at our last semi-annual entrance date, there were 711 applicants, while the capacity of the building will only permit us to admit 150. In this school we try to get down to a practical basis, and to give such instruction as will fit the boy to become a valuable helper to a journeyman workman. While we do not aim to teach a trade thoroughly, it is, nevertheless, a fact, that a very large proportion of the graduates of the school quickly become journeymen workmen and earn journeymen wages. The phenomenal success of the graduates is the cause for the large demand for admission, and indeed many of the applicants are willing to wait a year to be admitted to the school. I might say that while this school was originally instituted only for boys of foreign birth, we have of late years allowed those of American birth to partake of its benefits, but it is true in this school, as in our agricultural school, that the foreign born boy is, as a rule, more efficient, earnest and successful, and it is equally true in the removal work, that the newly arrived immigrant is the best material that we have, and achieves success quicker than the man who has been in this country for some time.

It is hardly necessary for me in an address to this audience to dwell upon the usefulness of an institution to teach mechanical trades to Jewish boys. The success that has attended the effort will have a far-reaching and cumulative effect in years to come. In the ten years that this school has been established on its present basis, its number of graduates has grown from about 50 per year to over 250 per year, and the percentage of those who have failed to follow the trade to which we have trained them is insignificant.

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Fourth—Woodbien and other Industrial Colonies

One of the most interesting undertakings of the Baron de Hirsch Fund is the Jewish Colony known as Woodbine. It is perhaps the only town in the world that is governed by Jews, its mayor, common council, marshal, justice, etc., all being Jews. It has no saloons and no paupers, but is a self-sustaining, self-reliant, self-respecting little community, with the largest and best maintained public schools in its vicinity.

It has several large, modern brick factories, including one for the manufacture of soft hats, one for the manufacture of knit goods, one for the manufacture of clothing, and one for manufacturing machinery, together with a number of smaller manufacturing industries. It has a large power plant, which supplies water, electric light and power to the whole town.

Most of the inhabitants own their homes, for in this place a man can within ten years, acquire his home by a monthly payment, amounting in most cases to less than half what he would pay for three rooms in a crowded tenement in New York City. These little homes are in the majority of cases, clean, well kept, with small gardens attached, and often the workman on a wage of $10 to $12 per week, is enabled, in addition, to afford the luxury of a cow.

When the colony was first started we were obliged to subsidize all industries that we induced to locate there, in order to provide employment for the immigrants whom we placed at that place. But even with all the fostering care and large financial assistance which we gave it, the success of the colony was for many years in doubt, but now we are able to say that the industries of Woodbine are practically on a self-sustaining basis, and that the only aid which they receive from the Fund is the grant in a few cases of free rent, power and light, which is no greater inducement than is held out by other small towns to manufacturing concerns.

Woodbine is situated in the southern part of New Jersey, not many miles from Cape May, and has a sandy soil that has no very inviting aspect to the casual visitor, but which, nevertheless, yields good returns, if properly cultivated. When the town was established by the Baron de Hirsch Fund, it was intended that its inhabitants should be both industrial workers and farmers, and a large part of the tract of 5,000 acres owned by the Fund was divided into small farms, and a number of farmers was settled on them. While a small proportion of these farmers have been able to make a living and improve their condition, it is but fair to say that as a farming experiment Woodbine has not been a great success, partly because of its distance from a profitable market, and partly because most of the men had no previous experience in cultivation of land. It was found also that one of the causes that operated against the success of the farmer, was the inducement the factory held out to him to employ him at weekly wages, and it is a well recognized fact that a man cannot be a worker in a factory and a success-

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ful farmer at the same time.

We have lately undertaken to develop on new lines the farming possibilities of Woodbine, and with the knowledge gained by years of experience, we have every hope of being able within a few years, to cite Woodbine as a success from an agricultural as well as from an industrial standpoint.

In south Jersey, not far from Woodbine, are other Jewish colonies, which were established in the earlier nineties, by various philanthropic societies, and which later were placed under our care. These colonies, known as Alliance, Rosenhayn, Carmel. Norma and Brotmanville, are both farming and industrial in their character, but unlike Woodbine, the farmers have succeeded while the industries, which are comparatively unimportant, have not always been successful.

I do not desire to be understood as advocating the establishment of other colonies on the plan of Woodbine. The amount of money, time and energy spent in bringing this settlement to its present condition was out of all proportion to the number of our co-religionists that were benefitted thereby—this same amount of money can be spent in the direction of building up a farming class among the Jews with better, surer and more far-reaching results.

Fifth---Agricultural Aid

The Founders of the Fund were most anxious to encourage the Jew in the pursuit of agriculture, and the Trustees have always endeavored to carry out this aim and have sought in every way to induce the Jewish immigrants to settle on land and to become farmers. It was believed that this work would be very much furthered by the establishment of an agricultural school where farming might be taught to the youth in a practical way. Accordingly an agricultural school was organized at Woodbine. The aim of the school is to give a boy such an amount of technical education in the school and practical training on the school farm as will qualify him for filling a position as a helper on a farm, and the promise is held out to him of assistance in the purchase of a farm of his own, when he reaches the proper age, and after he has demonstrated his ability to manage a farm.

The school became very popular, and at one time its facilities were taxed to their utmost by a class of 110 scholars, but as the Trustees found that only 33 per cent. of the total number of scholars were pursuing agriculture for a living, they felt that while much good to the individual was accomplished, the school was not fulfilling the object for which it was organized. Accordingly the school is being reorganized. and an effort is being made to so regulate the selection of the students and the courses of instruction, that we may obtain practical results as good as those obtained from the trade school. That we have a difficult problem before us is recognized, but it must be remembered that we are doing pioneer work. However, there is an increasing trend towards farming on the part of

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adult Jews in the United States which reassures us and makes us feel that it is only a question of time when we will get more satisfactory results from the Agricultural School.

The maintenance of the school is, however, but a small part of the agricultural work that is supported by the Trustees.

The Fund has for years devoted a large part of its resources to the encouragement and direction of agriculture among Jews in the United States. Indeed, this work became so extensive that we found it necessary to organize a separate society known as the Jewish Agricultural and Industrial Aid Society. This society, among other things, aids the would-be farmer in the selection of a farm, assists him by loan to pay for the farm and the necessary live stock and farm implements, and guides and directs him in his farming operations.

In the six years in which the Society has been in existence, it has loaned to farmers $183,000, of which amount $39,000 of the principal has been repaid, together with $11,000 of interest. These loans are generally on second mortgage, running with interest at the rate of 4 per cent. per annum, and repayable in graduated instalments, maturing finally in about ten years. These loans are of such a character that the farmer could not obtain them from any financial institution, as the security is not of such a kind as would be accepted on a purely business basis.

The records show that during that period we have been brought in contact with 1,382 Jewish farmers, who, with their families, numbering 7,481 souls, are now cultivating farms, covering 125,434 acres, valued at $2,170,000, with chattels to the value of $546,000, making a total property valuation of $2,716,000. This by no means represents the total Jewish farming population of the United States, for from various sources of information, it is the belief of the officers of this Society that there are as many farming Jews of whom they have no knowledge as there are mentioned in the above tables.

The abandonment of New England farms has become a matter of national acquaintance, and, to some extent, of concern. It is therefore interesting to state that 434 Jewish farmers have taken up abandoned New England farms, which have thus again been brought under cultivation with a very satisfactory degree of success.

It is not only the purpose of this Society to aid in the establishment of Jewish farmers, but also to endeavor to bring about their success once they are established. Its work therefore is as directly accomplished when it dissuades an incompetent or insufficiently equipped man from settling on a farm, as is often done, as it is when it places one.

The tendency towards farming among the Jews in the United States has of recent years developed to a sufficient extent to justify the establishment of a Test Farm, for the purpose of selecting from among the many applicants applying to us such as are likely to become successful farmers.

This Test Farm consisting of 500

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acres is located at Kings Park, Long Island. It is thoroughly equipped, and provides accommodations in separate dwellings for ten farmers and their families. The men are employed at wages on the farm, thus earning their support while gaining the necessary farming experience. At the end of a year they are placed on farms of their own, and new families take their places on the Test Farm.

An interesting experiment on somewhat similar lines is being conducted, with the financial assistance of this Society, at Arpin, Wisconsin, by the Milwaukee Agricultural Association, which has placed a limited number of Jews on virgin soil, with satisfactory results.

In conclusion I would like to state that this report of the activities of the Baron de Hirsch Fund is simply in the nature of an outline statement of the work done by it and its various co-operating societies, and that no attempt has been made in it to elaborate upon the results achieved. These several branches, each of which I have only touched upon, are worthy of a separate paper.

The means to carry on all this very large and extended work are derived from the income of the donations of the Baron and Baroness de Hirsch, with the addition of the generous aid of the contributions from the J. C. A. of Paris.

No estimate of the value of this work can be made which leaves out of account the thousands of immigrant children who have been taught the elements of English and the principles of American citizenship; the thousands of immigrant adults in whom the same principles have been instilled; the thousands of young men who have been equipped with a handicraft; the thousands who have been removed from the crowded city into more wholesome surroundings and provided with the means of livelihood; the thousands of men, women and children, who, brought back to the soil, have caused it to give forth its increase. All of these makes a sum total of human happiness the like of which few benefactors of their race have ever accomplished.

The foregoing address of Mr. E. S. Benjamin, the President of the Baron Hirsch Fund, is the first adequate outline of its many-sided activities that has yet been presented.

Mr. A. Lubarsky was to have been present to give the experience of an eye witness of the Odessa horrors of November last. By his doctor's advice he was compelled to stay away, but had delegated Mr. David Blaustein to tell some of the scenes he had told him of and the impressions he had formed. Mr. Blaustein told some harrowing tales, some of them peculiarly heroic, as to the prospects of immigration. Mr. Lubarsky said that his impression, when he left Russia four weeks ago, was that for the immediate future the immigration will not be large.

The feeling was that the worst was past, that peace and quiet would reign, and that the period of activity following would mean much commercially. As an example he cited

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his own son who wanted to leave Russia two years ago, when Mr. Lubarsky first came here, but declined to accompany him this time.

Commissioner Robert Watchorn was introduced by the chairman and was given a warm reception.

We have, said Commissioner Watchorn, been given a delightful insight into this immigration question to-night; delightful from my point of view. We have seen, by the aid of the photographer, the work done by the United States government along immigration lines in response to the sentiment of the nation, as crystallized into law; that the tidings have been carried back to the remotest ends of the earth; but that before they start on this painful and expensive journey they must find out where they are, and if they are fit and proper persons to pass under the shepherd's rod, as our friend stated to-night. I think that if you must prevent people from coming in here, carry the news to them where they are; don't let them start on this journey, fill their hearts with hope, and then, when they reach the point where they are to reach out their hands to gather the fruit, strike them down.

"I am glad that Dr. Fishberg has brought these evidences of the care and thoroughness with which these immigrants are sifted out. There are those who will tell you that there are lots of people engaged in enforcing the immigration laws who have no hearts and no sympathy for those in distress. Don't you believe it. The pictures shown you by Mr. Cowen eloquently refute those stories. It is not a question of whether the man is a Jew; it is a question of whether he is a human being. That is the question, and I think that in that particular sense every inspector can truthfully say, with John Wesley, 'Nothing that is human is alien to me.' I hate to look upon a fellow mortal as alien in the sense that we were not to receive him because he was not of our creed, or our nationality, and I sincerely hope that the time will never come when the United States immigration law will be applied except as to individual fitness and individual capacity, and Congress must decide what that individual standard is; and I trust that we shall always endeavor as a people and as a nation to fix a standard of individual and moral worth as the only standard that is worth acknowledging and honoring."

Refreshments were served at the conclusion of the speaking, and it was midnight before the company separated. All agreed that a profitable and an enjoyable evening had been spent.

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YETELE

A Story of Wandering

By RITA M. SCHERMAN

"Ah," sighed the grandmother, "that I should live to see this day! Woe is me! Yetele a bride—and well she deserves it—while the good God has brought me in sorrow to feast at the marriage! Woe is me! An orphan child—and now she is a bride—"

And the old grandmother sighed, and wept softly, rocking to and fro. Her bleared, worn eyes shed tears as water drops into a creviced moss-grown rock. When one is old it is not easy to weep.

Was Yetele weeping, she, the bride.

Nay; Yetele had never wept—save once, and then 'twas for joy. That was when Dovid had asked her to marry him.

She is now sitting alone on the little bed where sleeps her sister Naomi, the baby. Look at Naomi; one would scarce call her a baby; a dark-haired child of eleven, perhaps, black lashes drooping over a soft, rounded cheek. Her lips curve and her cheek dimples as she stirs in her sleeping. Naomi is no baby.

—Ah, yes, she is. That is how Yetele is dreaming of her. She has leaped back through the years to the day whenNaomi was born, and she, Yetele, was eleven years old. Sitting now on the edge of her bed, her hands clasped about her knees, her shoulders bent—just as they always were when she was a little girl—Yetele is dreaming. That is her way of weeping. There are many different ways of weeping, just as there are different ways of praying.

This is what she sees. . . . .

It all began with a letter. Before this she was a child, like all the other children in the Russian village. That day, Yankele, who delivered the mail, rapped sharply at the door and handed her mother a letter. Her mother handed the letter to her father.

Yankele waited to see what would happen next. He regarded this as his privilege.

Her father read the letter and then returned it to her mother.

Yankele tapped on the floor impatiently with his foot. When her mother had read the letter, she folded it and looked quietly at Chayim, the father.

Yankele shuffled his feet and coughed as if to attract attention.

"Well, Yankele?" said Chayim.

"Well?" said Yankele, with a shrug of the shoulders expressive of injured expectancy—"Well?"

His lips also pursed themselves into an expression of profound dignity; his hands were stretched outward, with the palms up. His attitude was one of defiant but friendly curiosity.

"Art waiting for news, Yankele?" asked Chayim, cogitatively.

"What if I am?" said Yankele,

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maintaining his attitude.

"—Best not waste thy time," said Chayim.

Then Yankele turned anl left the house, his back presenting an appearance of contemptuous indifference, due to the continuance of the shrug.

But Yetele felt a throb of sympathy for him in her heart. Yetele was always feeling sorry for somebody. Perhaps, too, she wanted to know what was in the letter.

In about a week her father went away. Rochel, the baker's wife, told Yetele that he had gone to America. Her own mother told her nothing. It is a strange thing to find Jewish parents acting this way; the children generally stand around and learn by listening in silence. They seldom ask questions, nor do the parents offer confidences. This reticence is not a sign of indifference. The bonds of love are deep even when it is most marked. It is a radical trait, that is all.

But Yetele soon knew that they, too, were going to America. In ten months, the busy preparations, culminating in the birth of Naomi,—another bundle for the long journey,—were completed. It just seemed as if her mother were waiting for this last matter to be off her mind, for it was barely a fortnight after that they started.

The grandmother stood by the wagon, now wringing her hands, now wiping her eyes, now kissing one of the children, then another, gazing once in a while furtively at Yetele's mother and finally folding her arms about her and weeping aloud. Little Naomi began to cry and Yetele threw off the mother's arms and flew to the baby. The grandmother stared here and there in consternation, and patted the baby's shawl.

In the wagon Yetele sat in the corner, excited at the excitement, pulling down first one, then the other, of the boys, her brothers, who jumped on to the driver's seat. Sroilke, the older boy, was shouting to each one who stood near to know if they were going to travel to America in the wagon. He pestered the driver by pulling at his sleeve and coaxing.

"May I drive the horses? Please, please!"

In a little while all the friends and the grandmother were but little specks way back on the dusty road, and the wagon rumbled on till daybreak again, when they came to a place where one boards the train. In another day they were on the boat that goes to America. . . . .

It is with Yetele's eyes that we are gazing. Do not be surprised, therefore, to find yourself looking at things in a peculiar way. A quiet little dark-eyed girl, with stoopy shoulders over which straight brown hair fell half way to her waist, where it lost itself in stray, whispy ends; in front framing a small, oval face, whose beautiful feature was a tremulous womanly little mouth—this was Yetele. She is somewhat changed now, of course; a child no longer. But the mouth and eyes of the bride-to-be are still those of Yetele, the little girl.

Huddled in a blanket on the forepart of the steerage deck, she dreams

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of what's going to be when America appears on the horizon where the great sun has gone down every evening.

America! a place of joy, of course. There waits her father. He has become rich. Else wherefore all the money he sent mother for the tickets? Sroilke has told her—he had learned it from Shloimele, Yankele's son—that their father had a house ready furnished for them. No doubt it was beautiful; their father had always wished to see things clean and well kept—perhaps, even, there were carpets and plush furniture! Ah, her father would know what was best. Had he not worked for little Dovid's father, the great money lender, whose home was a palace in their village! The boys should have heavy coats, too, like little Dovid; their father would see to that; he knew what was best. . . . And, by the way, how was it that Dovid had not been at the wagon to say good-bye? Perhaps his mother who was a rich woman and proud, would not let him come. Oh, well, some day he, too, would come to America, and he should then visit their house with the plush furniture and carpets and . . .

Great, tall buildings obscured the sight of America, for which Yetele's eyes were longing. And the sun, too, dazzled her; she could not find her father among the men and women crowding along the dock.

When Yetele did see him,—she was the first to do so,—she shrank back. He looked differnt, and Yetele felt, by the heavy throb of something within her, that she was going to be sorry. It was his smile that caused the throb; it stretched all over his sunken cheeks and even filled his small, joy-filled eyes.

Ah, why should she feel sorry. If one smiles, surely one is happy and . . . . well!

Her mother saw, too, when they drew near. When her father took little Naomi in his arms she shivered with a very passion of sorrow. He was miserably thin and coughed constantly.

Why, oh why, should she grieve? Everyone was so happy Her father was talking rapidly and eagerly to the children; he took her mother by the hand and smiled delightedly. Naomi, even, was in a sunshiny mood; not a whimper disturbed the placid enjoyment depicted on her tiny face.

The city was bright, full of color, noise and heavy rumblings, and jangle of bells, whir and rush and clang. So this was America!

And the house? Yes, the house was large, but it was not all theirs. Sroilke found that out at once. He asked Moshe Lavin, Rochel the baker's wife's nephew, who dropped in to see them in the evening; he had been in America five years. The children overwhelmed him with questions.

Chayim, their father, stood, with his hands behind his back, watching, silent and happy. But their mother and Yetele both watched him furtively.

In five weeks thereafter Chayim was taken to the hospital. The woman on the floor below told Yetele

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when she came home from school at noontime. He had not been able to go to work in the morning and Sroilke had gone for the doctor. Yetele rushed up the steps and asked her mother if it was true that their father was gone to the hospital.

"Yes," said the mother, "it is true."

Yetele said nothing, but silently put her books away and turned to soothe little Naomi, who was crying dismally.

When Yetele awoke in the night she heard her mother weeping bitterly. She shrunk closer to the wall, and a vogue terror rose within her and almost smothered her—it was so big and overwhelming. That she should have heard her mother weep! O, God! What terrible thing was going to happen?

In five weeks more, her father was dead. Yetele did not see him; there was no money for a funeral; he was buried from the hospital.

Her mother sat with folded hands; she seemed not to know what next to do. Moshe Lavin told her she must apply to the Charities. The children could not starve. Yetele went with her, and answered the questions when her mother's head drooped in bitter helplessness. Someone said sharply:

"This is no place for children!"

"Can you not see," said Yetele, at whom the men were looking, "that my mother is ill; I think she is ashamed to be here. I am answering your questions truthfully."

The doctor who examined her mother returned to the Committee and said shortly, "Probably heart disease. I would like to keep her under observation."

So Yetele's mother, also, was taken to the hospital. Yetele watching over the little ones, awaiting her return, went silently about her work in her grave, deliberate way, hiding in her heart a terror which foreboded more sorrows, and hushing a voice that was always crying like a fear-stricken person, "What will become of us, what will become of us?"

The neighbors were bringing in food, and Moshe Lavin collected money for the rent.

"I shall tell Rochel of his goodness when we go home," said Yetele. "She will be proud to hear that he befriended us."

She knew that Rochel, not being circumstanced to be bountiful herself, loved it above all in other people. It was her pet delight to gather tales of munificence for the edification of those who would listen, and she also kept a large scrap book containing long details of bequests and splendid gifts, not alone to individuals, but to the community also.

"It will be a pleasure to her," thought Yetele, "to have one so near to her as Moshe Lavin to be known as a benefactor."

Preparations were made as soon as her mother, somewhat stronger and able to think more clearly, returned from the hospital to go back to their home in Russia. When Yetele, who did not understand where the money was to come from, asked Moshe Lavin, he told her some story which she understood less,—that the government was sending them home.

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"But what has the government to do with us?" she asked.

"It is the law," said Moshe Lavin, with a shrug of his shoulders. Yetele questioned no further; what was she, to question the law?

What follows is hard to tell, and best told quickly. The first part of the journey home was rough and stormy. Yetele's mother became very ill, and died.

And so it was Yetele who took the children home, comforting them, the long, long journey.

And when, after weeks of travelling, helped here by some officials, hustled along indifferently by others, they found themselves once more in the wagon rumbling along the dusty road that led to their home, it was she who held little Naomi in her arms and breathed a great sigh of thankfulness that the children were safely home.

And when the grandmother came to the open door as the rattle of the wagon-wheels stopped before her house, she stood looking upon them in amazed speechlessness. But afterwards, as the truth was told her and slowly taken to her mind and buried in her heart, it was Naomi, the baby, whom she held in her arms and sorrowed over.

Was it because Yetele was so busy at the home-coming that the grandmother forgot her almost entirely?

Yetele, the bride, sitting in a reverie with hands clasped about her knees, raised her stoopy shoulders and came out of the past into the bright present. Reveries and dreams, most surely those that weigh down the heart with sorrow, let them be buried with the past—if there they belong.

Women of the village would talk of the matter and shake their heads in a sorrowful way, which made one think they really had a personal interest in it. Well, so they had, to a certain extent; but still, there was no reason for them to mourn!

"Who will have her?" said one, "She has neither wealth, nor prospects thereof. She lives by the work of her hands, and not alone that, but there are the children besides. What man wants to marry a family?"

"Aye," echoed all the old women, shaking their heads at each other, "what man?"

"She is a good housewife," said Rochel, the baker's wife.

"Ah, that is true," said another, "but does a man want merely a housewife for a bride? One would think, Rochel, to hear you talk, that you had not spent your best years in marrying properly your own daughters!"

Rochel meekly subsided.

"There's Yetele herself," remarked a third one, "she will never marry a poor man; Yetele has too much sense."

This was true, that Yetele had good sense. But still, it was not her fault that she should have loved Dovid, the rich money lender's son; nor surely, that Dovid should have loved her. These things come about by the hand of Providence. Who, then, is to blame?

It was the tongue of Yankele, however, that led the village to perceive how the hand of Providence was pointing.

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Dovid, while he was a student in the big city far away, wrote at long intervals to Yetele. It was not until a year later, when the letters began to come thick and fast, that Yankele's tongue began first to loll in his open mouth, while he cogitated thereon, and finally, to wag. That was how the problem of Yetele's future was settled for the old women. Dovid was rich and good. And Yetele—

Surely, everybody knew that there was none too good for her!—The Philadelphia (Y. M. H. A.) *Review*.

Jewish Chautauqua Society

REMARKABLE EXPANSION OF THE WORK.

The activities of the Jewish Chautauqua Society have taken on a remarkable degree of renewed vitality. The various departments reported notable progress at a meeting of the Board of Trustees and of the Educational Council held April 11th, 1906. The meeting convened at the Majestic Hotel, the members being the guests of Mr. and Mrs. Samuel Grabfelder. Mr. George W. Ochs, the President of the Society, was in the chair. Mr. Charles Edwin Fox, Secretary, enrolled as present the additional members, as follows: the Chancellor, Dr. Henry Berkowitz; the Treasurer, Mr. Alfred H. Newburger; Mr. Wm. B. Hackenburg; Mr. Jacob Gimbel; Miss Jeanette M. Goldberg; Field Secretary, Mrs. Eva Coons; Mrs. Joseph H. Rubin; Mr. Alfred Klein; Mr. Isaac Hassler; Mr. Samuel Grabfelder; Miss Corinne B. Arnold; Mr. Emil Selig; Mrs. Charles Heidelberger; Mr. Perry Frankel; Mrs. H. Berkowitz; Miss Ella Jacobs. Letters of regret from absent members were received. In opening the meeting the president expressed his gratification at the evidences of a deepened interest in the work, manifested by the attendance and justified the same through the splendid results of the efforts of the office in furthering the propaganda. He presented Miss Jeanette M. Goldberg, the Field Secretary, and called for her report.

WORK OF THE FIELD SECRETARY.

Since the inception of the work, 39 visits have been made to the following places: Trenton, Newark, Bayonne, Paterson, N. J.; Dover, N. H.; Wilmington, Del.; New York, Brooklyn, Albany, Troy, Syracuse, Schenectady, Amsterdam, Niagara Falls, Buffalo, N. Y.; Scranton, Wilkesbarre, Lancaster, Pittston, Hazelton, Easton, Williamsport, Harrisburg, Altoona, Penna.; Baltimore, Md.; Washington, D. C.; Jersey City, N. J. In addition to the ten Circles whose organization was reported at the previous meeting on the 25th of February, with an enrollment of 329 members, the second tour since that date had brought in an additional membership of 480 in 15 new Circles. Much preliminary work was also done for the organization of additional Circles in various communities next season. While this remarkable numerical increase is an important factor and a source of gratification, yet the deepening of the Jewish sentiment and strengthening of the Jewish consciousness, by rousing dormant

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communities to active effort, is by far greater, though less tangible, result. The Field Secretary reported undoubted evidences in all these places of a deep desire for a knowledge of things Jewish and an eagerness to profit by such guidance and helpfulness as the Chautauqua offers. She recommended that opportunity be given her for official visits to Circles formed, inasmuch as the fostering of the work of the Circles is even more important than forming new ones.

She likewise recommended the publication of new Course Books, especially of those of which the editions are nearly exhausted.

A third recommendation favored the increase of the lists of lantern-slides and further propaganda of this and other helpful adjuncts for the teaching of Jewish history and religion in the schools and Circles. The revision and republication of the descriptive pamphlet of the Society's work was likewise recommended. These recommendations were thoroughly discussed and special committees appointed to carry them into effect.

THE SUMMER ASSEMBLY.

The Chancellor presented a report of the committee on summer assembly, consisting of Dr. Lee K. Frankel, Miss Corinne B. Arnold and Dr. H. Berkowitz. It was recommended that the assembly to be held this year shall be in the nature of a celebration of the thirteenth year of the founding of the Society and the tenth anniversary of the establishment of the Assembly. It was resolved that the various departments of the Summer School work, with classes in pedagogy, history, Hebrew, etc., be omitted. Likewise, the department of Applied Philanthropy, Public Conferences, Lectures and Entertainments. Instead of the extended three weeks' ssion heretofore conducted by the Society, it was recommended that a reunion of its members, readers and delegates from Circles take place at Atlantic City, N. J., August 8th to 11th, inclusive, at the Assembly Hall of the Royal Palace Hotel. A tentative program was submitted, consisting mainly of Round Table Discussions of the various phases of educational effort being carried on by the Society. The report was thoroughly discussed and accepted, together with the recommendation, that a uQestionaire will be sent out in due time to the various readers and Circles, in order to have the delegates come to the Assembly prepared to discuss definite themes relative to Circle meetings and also certain living questions of Jewish education to be proposed. The Education Council was authorized and instructed to prepare the program along the lines suggested by the report. The Field Secretary was instructed to direct her efforts towards securing a large gathering of delegates at the Assembly from the various Circles organized by her, a prominent place being given in the

HOME SECRETARY.

The Home Secretary presented the report of the Treasurer, showing that the financial conditions of the Society had improved, that the contributing membership had also increased, as well as that of the "readers." The earnest efforts made to reach members who had been lax in contributing had proven successful beyond expectation. A statement was rendered of the existing stock on hand of the various publications of the Society, as well as an account of the increasing book business. A general discussion of these reports resulted in the appointment of a committee consisting of Mr. Samuel Grabfelder, Isaac Hassler, Miss Corinne B. Arnold, in conjunction with the Chancellor, who

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were empowered to hold a conference with the officers of the Jewish Publication Society to propose a plan of more effectual co-operation between the two organizations engaged in supplying Jewish literature to English readers.

A committee consisting of Mrs. Joseph H. Rubin, Mr. Charles E. Fox and Dr. Berkowitz nominated for vacancies on the Board of Trustees, Dr. William Rosenau of Baltimore and Mrs. H. Berkowitz of Philadelphia. Both were unanimously elected. The name of Dr. Solomon Schechter was added to the Educational Council. The following Honorary Vive-Presidents were elected to fill vacancies: Mr. Albert Hessberg of Albany, N. Y.; Mrs. August Frank, St. Louis, Mo.; Mr. P. N. Aaronson, San Francisco, Cal.; Mrs. Emma Eckhaus, Indianapolis; Dr. I. L. Leucht, New Orleans; Mr. Nat. Washer, San Antonio, Tex.; Mr. E. E. Richards, Mobile, Ala.; Rabbi Samuel Koch, Seattle, Wash.

The executive officers reported through the President, the issuing of a bulletin to the entire membership of the Society, giving an account of the activities since the beginning of the year 1906. On motion, they were empowered to issue a second bulletin informing the membership of the further development and advancement of the work. It was also agreed that such bulletins be issued from time to time at their discretion.

Concerning Russia

Dr. Nathan on Russia's Future

Dr. Paul Nathan has returned from a tour of Russia and gives a terrifying account of the outlook for the Jews there. Indeed, he takes the gloomiest view of Russian prospects generally.

In an impressive statement to a Berlin correspondent (March 12) he said:

"Agrarian troubles and strikes are certain in Russia in the immediate future, which is insecure, threatening. Every outbreak, every disturbance means misery to the Jews. It is not the policy of the government, if it has a policy, to protect the Jews. It is to do nothing.

"In the government itself anarchy reigns. The officials really are the arch Anarchists of Russia. It is this rudderless, chaotic, incoherent drift-many sides and with too great freing which will bring about the next massacre of the Jews.

"You ask me if the policy of the Russian government in regard to the Jews is dictated by fanatical impulses or by economic consideration. In Russia there is only one point of view; the point of view of the rottenest bureaucracy in the world and of the soldateska and Cossacks. These together now represent the strength of Russia. What hope is there that the Jews will be considered? What hope is there for mercy, for justice, for any of the ideals that make humanity great. 'Let us attack the Jews, the Germans, the Armenians, the Letts, and other nations.' That is the Russian idea. They think that is patriotism, if they think at all.

"You ask about Witte. He is an opportunist, pure and simple, but strong though in his way. A statesman? No; I repeat, an opportunist. He wishes to remain premier. With this end in view—anything. There are no men in Russia. Witte is not a man in a minute sense. This is not only my view, but the view of Germans who are friendly to Russia, like

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Dr. Schlemann, for example. If hostility to the Jews will keep him in power, Witte will be hostile; if his power is to be secured by mercy and toleration, he will be merciful and tolerant. That is Witte.....

"Russia is in a state of collapse. She is broken from the military point of view and she is broken politically. The elements of regeneration are not in her. She needs new men, new ideas in her government. Until these appear there can be no renaissance. Why expect the old rotten bureaucrats with their Cossack guards to regenerate Russia?

"As well expect pestilential exhalations from a swamp to bring renewed life to a feeble body. In these things there is no resurrective power. The government officials are not thinking of humanity to Jews. That is not their program. Everywhere you look in Russia disappointment awaits you. The elements of life and fertility are all lacking. I repeat—there are nothing but bureaucrats and Cossacks in Russia.

"Russia is an autocracy, but without an autocrat. The czar is a prisoner, helpless and probably hopeless. The real autocrats are the court favorites, the bureaucrats, the Cossacks.

"To take the Jews out of Russia would be a gigantic problem. Whither would they emigrate? You mention Brazil, Palestine, Uganda: it is a terrible problem. We are thinking of it, but what an upheaval? Look at the cost. There are more than 6,000 000 Jews in Russia. Nearly as many as the entire population of Pennsylvania. Think of that when the problem of the emigration of the Jews from Russia is discussed.

"My conviction is that the fate of the Russian Jews is intimately bound up with the fate of Russia itself. Their fate can only be solved in Russia itself. They are an integral part of the Russian nation, they are twined and intertwined with Russia; they are deep in Russian national life. There can be no sundering without a cataclysm.

"The most earnest wish of all true friends of the Jews in Russia is that they should become serious, loyal Russian patriots, identifying themselves wtih the highest interests of the country. But at present how can this be?"

Protection Assured by Witte

Count Witte has again taken the trouble to announce that his government will use all possible means to prevent all violence against inhabitants without regard to nationality, meaning by that the Jews. In response to a letter from Adolf Kraus, President of the I. O. B. B., who informed the premier of the report that a great massacre of the Jews was about to take place, and asked if the government was in a position to protect the lives and property of the Jews equally with those of Christians, and to do their duty in not preventing massacres, Count Witte replied as follows: "ADOLPH KRAUS, Chicago.
I am sure you have no doubts that I cannot approve violence, no matter against whom it is directed. The deplorable events that have taken place were the results of riots. You may be persuaded the government will use all possible measures to prevent violence against peaceable inhabitants without regard to nationality.

"COUNT WITTE."

Russian Autocracy for Terror!

THE reaction in Russia is becoming remorseless in its efforts to subdue the Jews and to terrorize them into submission. Prof. Courtenay, a member of the Academy of Sciences, in an open letter described horrible tortures to which, he asserted, political prisoners at Warsaw were subjected by Chief of Police Greun. He cited as examples two cases. In these cases

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prisoners were starved, and on four consecutive nights were beaten with clubs and jumped on. Their hair was pulled out by the roots and the soles of their feet were cut with knives until they signed statements confessing their guilt.

The Czar Amazed at Jewish Conditions

A dispatch which gives evidence of Witte's inspiration was received last Friday, in which the Czar is reported to be amazed by the discovery of the conditions of Jewish inequality.

The revelations were made to him by the Jewish deputation which Witte received in audience on March 7. The Czar informed Count Witte that it was urgently necessary to settle the question immediately. He instructed Count Witte to prepare a project providing for the equality of the Jews for presentation to the National Assembly.

Anti-Semitic Agitation Continues

Premier Witte, after he had forced the decision of the cabinet to suppress the anti-Semetic agitation of the "Clique of Patriots," knowing the audacity of his opponents, took the precaution to ask the Jewish leaders to notify him privately whenever the Jewish inhabitants of any locality were threatened, in order to place him in a position to insist that measures be taken to protect them. The Jewish leaders, however, now charge that the reactionary clique, with the connivance of sympathetic local governor-generals are boldly arranging to block such warnings. They declare they have proof that orders have been given at several places, specifically citing Vitebsk, West Russia, not to transmit messages to the premier warning him of the imminence of trouble. It is further charged, but proof is lacking, that this was done with the knowledge of Interior Minister Durnovo.

Durnovo's Policy

A letter written to *Russian Correspondence* by one who is prominent in St. Petersburg politics, gives a vivid insight into the policy of Minister Durnovo, who now threatens the supremacy of Count Witte. The writer reports that a lady, whose name he gives, but which is withheld, visited Mr. Durnovo late in the evening at his own residence. They were friends of long standing. She honored Durnovo with her visit in order to secure from him the pardon of a number of political prisioners who were suffering through their relationship to important political outlaws. The lady spoke of the sufferings of her friends, through no fault of their own. Mr, Durnovo replied: "My dear Madam, how can you, a clever woman, believe that your story of suffering will make any impression upon me. I am not a director of a philanthropic institution, but the Minister of a powerful empire. In my politics I am least affected by such considerations as the sufferings of individuals." He believed in terror as a weapon of defense. "My policy," he said in conclusion, "is clear and open to all. I shall produce such a terror in this land among all traitors, that their grandchildren shall vividly remember it."

The Russian Revolutionists Enlist American Sympathy

With the advent of Maxim Gorky, the novelist: "Ivan Narodny," the energetic agitator who had a hand in the establishment of the temporary republic in Finnland: and M. Tschaikowsky, a revolutionist of a quarter of a century's activity, and with the co-operation of Dr. C. Schidlowsky, who has been here for some time, the Socialist revolutionary party of Russia will attempt to create American sentiment favorable to the revolution, and will endeavor to secure the means

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wherewith to carry on its propaganda. Dr. Schidlowsky came here first, Mr. Tschaikowsky arrived a few weeks ago, Mr. Narodny arrived last week, and Mr. Gorky landed in New York April 10th, A committee has already been formed, of Americans interested in Rusian freedom, which will be in charge of the work of spreading knowledge of what the revolutionists have done to rid the world of an intolerable despotism. Mark Twain and William Dean Howell. Richard Watson Gilder, and others will be on that committee.

Interview with Mr. Tschaikowsky

Mr. Tschaikowsky, when seen by a representative of the AMERICAN HEBREW, said, with reference to the attitude of the Socialist revolutionists to the Jewish question, that his party had never equivocated in the matter. It inspired the writing of Father Gapon's letter to the peasants, advising them against Jewish attacks and circulated 40,000 copies of that letter among the peasants. At a number of provincial conventions of revolutionists, strong resolutions condemning the Jewish massacres were adopted, and a knowledge of the contents of these resolutions was spread. "But," said Mr. Tschaikowsky, "we have no more time for words. Action is the order of the day. We have done our best to convince the peasants and the workmen of the wrongfulness of such attacks; we can do no more at present. We are called to action."

He was asked: "What is thought of Father Gapon by the revolutionists?"

"An honest man," he replied, "but weak. He came up with the tide of popular feeling, and when it subsided he fell. A man without conscious political principles."

Maxim Gorky

M. Gorky arrived April 10th, and was greeted by a large concourse of people, mostly composed of refugees. A number of prominent radicals went out on the tug to meet him. In an interview granted soon after his arrival the novelist, when asked: "What will be the status of the Jews in Russia after her new birth," said: "That is another very complex question. My own idea is that the Jews are a valuable race. Russia needs their activities, and they should be given every opportunity." Of Witte he said: "Witte is a scoundrel. He is devoid of talent and of honesty." Of his prospective lecture tour he said: "I shall probably read from manuscript lectures on some interesting phases of the revolutionary movement. Some of the lectures will be on the Jewish riots and massacres." Mr. Gorky speaks only Russian.

Constitutional Democrats Win

The elections in Russia have resulted in the unexpected and overwhelming victory of the constitutional democrats, the liberals in the revolution. In the Volga district and the central provinces where the agrarian disorders have been greatest, the peasants' votes were the most radical. The constitutional democrats seem also to have gained a victory in Moscow. In St. Petersburg many of the ablest democrats were elected. In Samara, a socialist was elected. Among the prominent men elected are Prince Balataiteff, of Simbirsk, Prince Shakeffsky, of Yaroslav, and Prof. Maxim Kovalevsky, of Kharkoff, Prince Peter Dolgorukoff, M. Sherkoff, Prince Gagarin, M. Bashoff, Peter Struve. The constitutional democrats will undoubtedly be in the majority.

Messrs. Miliukoff and Hessen were elected as constitutional democrats, but their election was annulled by the

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government on the ground that they were under indictment and were not eligible. The election to the Municipal convention at Kishineff was held and 28 Jews were elected. In Zhitomir, an engineer and a lawyer, both Jews, were elected to the provincial convention, and in Grodno, 25 Jews out of 98 delegates were elected to the provincial convention.

What Witte Proposes to do

THE Government is surprised by the strength developed by the Constitutional Democrats in the elections. The issue between reaction and reform has been unexpectedly precipitated by Premier Witte, says a despatch from his press bureau. The elections have greatly strengthened the Premier's hand in his fight against the Reactionists, and he now feels strong enough to challenge General Trepoff, Minister of the Interior Durnovo, and the entire Reactionary cabal, following his usual policy of trimming his sails to the wind.

Less than a fortnight ago the Premier was decidedly pessimistic and believed that the majority in the Lower House of Parliament would be Conservative, and that the entire program for reform might be overthrown. The results of the elections, however, have convinced him that the Radicals will control the House, and that an attempt to thwart the popular will as expressed by the ballot box would be a fatal blunder on the part of the Government.

Should the Radicals make anything like the sweep which they anticipate, the Emperor will probably be compelled to yield to the Premier's advice. At any rate, Count Witte seems to have aligned himself, according to the latest accounts, on the side of the people. Again he has told the Emperor that he regarded the situation as desperate, and that the time had come to choose between himself and M. Durnovo. He counseled his Majesty not only to accept the result of the elections, but to anticipate any demand on the part of the Lower House of Parliament for a Constitution by the promulgation of a Constitution before Parliament convened, and at the same time to mark his change of policy by the proclamation of general amnesty at Easter.

The Jews were ordered on March 16, to leave Vladivostok in three days.

The *Slovo* reports that over 200 persons were executed by sentence of court martial in the Baltic provinces alone.

NEWS from Ekaterinoslav and Minsk shows that the proclamations against the Jews have already led to a recrudescence of anti-Semitism. The Jews are fleeing terror-stricken.

An imperial ukase was issued on Friday last enacting new and drastic press laws. Hereafter the proof sheets of every periodical must be submitted to the press censor before publication.

The governor of Tver, M. Sleptzoff, notorious as a cruel official, was killed by the explosion of a bomb on Saturday. The revolutionist, who threw the bomb, was arrested. Sleptzoff was held responsible for the beatings administered to the "Intelligencia" by the "Black Hundreds" last autumn.

A proclamation was issued on March 19 by the governor general at Pavvlograd announcing that any attempt against the property or lives of Jews will be mercilessly suppressed.

Anti-Semetic pamphlets have been widely distributed in Poltava City and throughout Poltava Province.

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M. VAHOLSTREM, the official spokesman of the Ministry of the Interior, has denied the charge made by the Hon. Lionel Walter Rothschild, M. P., that repatriated Russians have been shot at the frontier without trial. M. Vaholstrem says that so far as he knows there has not been a single case of the arrest or prosecution of returned refugees.

Inquiries made at the British Embassy in St. Petersburg show that no case of the kind referred to by Mr. Rothschild has been reported there.

IN spite of the official denial of the shooting of undesirable refugees sent back to Russia from England private information has been obtained from St. Petersburg tending partially to support the charge. Many of the refugees were sent to Baltic ports, where the authorities are showing no mercy to revolutionists in spite of the Emperor's instructions to display greater leniency. When the refugees disembarked, having fled from Russia without vised passports, they were regarded as suspects, and some of them received short shrift.

At Home and Abroad

The American Jewish Historical Society

A successful annual meeting of the American Jewish Historical Society was held in Baltimore last Sunday, March 25. Three sessions were held, morning, afternoon and evening. Among the papers read were the following:

"A Note on James Joseph Sylvester," by Mr. David S. Blondheim ,of Baltimore.

"American Contributions to the Palestine Charity Fund," by Mr. J. D. Eisenstein.

"The Jews and the American Law," by Mr. Albert M. Friedenberg.

"Some Unpublished Letters of Haym Solomon," by Mr. Leon Huhner.

"The New York Jewish Community, 1800-1860," and "Jacob Philadelphia and His Petition to Frederick the Great Concerning a Proposed Treaty with the United States, 1783," by Mr. Max J. Kohler.

"The Jew as Presented in American Literature," by Mr. Joseph Lebowich, of Dorchester, Mass.

"The Struggle for Religious Liberty in North Carolina," by Mr. Leon Huhner.

The following papers were presented "by title":

"History of American Jewish Charitable Activity," by Dr. Lee K. Frankel.

"Jewish Scholarship in America," by Prof. Richard J. H. Gottheil.

"Non-existing Jewish Societies Disclosed by Certain Old Wills in the New York Surrogate's Office," by Mr. I. S. Isaacs.

"Notes on Jews, Members of the New York Stock Exchange, 1792-1869," by Miss Elvira N. Solis.

The following officers were re-elected for the coming year:

President—Dr. Cyrus Adler.

Vice-Presidents—Mr. Simon W. Rosendale, Rev. Dr. B. Felsenthal, Prof. Charles Gross, Prof. Richard J. H. Gottheil.

Corresponding Secretary—Mr. Max J. Kohler.

Recording Secretary—Dr. Herbert Friedenwald.

Treasurer—Mr. N. Taylor Phillips.

Curator—Mr. Leon Huhner.

Additional Members of the Execu-

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tive Council—Mr. Charles J. Cohen, Judge Mayer Sulzberger, Prof. J. H. Hollander, Mr. Simon Wolf, Mr. John Samuel, Rev. David Philipson, Rev. Henry Cohen, Prof. Morris Loeb, Dr. Joseph Jacobs.

Hon. Oscar S. Straus was re-elected past president of the society.

The address of the President, Dr. Adler, was given in the evening. Dr. Adler reviewed developments and incidents of importance in American Jewry. Speaking of the future work of the Society, Dr. Adler said:

"I know that it is dangerous to essay the role of a fortune teller and unpleasant to act in the capacity of an adviser, yet it seems to me that upon certain points we may all be agreed. Accurate general history can only be written upon the basis of innumerable accurate histories, and local histories, in turn, can only be prepared if the records of local institutions are carefully preserved and made accessible to proper students.

"Within the year two local histories have been issued—'The Jews of Iowa,' by Rabbi Simon Glazer, and 'The Jews of South Carolina,' by Dr. Barnett A. Elzas. These two and the earlier one of Henry S. Morais, of Philadelphia, point the way to future useful volumes, the result of the painstaking work of the local historian.

"I see no reason why this society might not very well enlarge its policy to the printing and publication of local histories of reasonable size, written in the true historical spirit, always, of course, in conjunction with those locally interested who might demand a larger edition than this society produces and might relatively share in the cost of production."

The report of the treasurer, Mr. Phillips, showed a balance of $1,922.42 in the treasury. In the absence of Dr. Friedenwald the position of secretary was filled by Rev. Dr. Guttmacher. The evening session was attended by a number of prominent local Jews. Supper was served after adjournment.

National Conference of Jewish Charities

The National Conference of Jewish Charities will hold its third biennial conference in Philadelphia from May 6th to 9th, opening on the same date as the annual meeting of the Jewish Publication Society will be held in the same city.

The opening session on the evening of May 6th will be given over to addresses of welcome, the President's biennial report and reports of the various Committees on Federation, Distribution, Dependent Children, etc.

The session on Monday morning will be devoted to papers on the care of children. The interesting and important work done during the past year by the Joint Committee of Dependent Children in New York City in the way of placing out children for board and adoption, will be discussed by Dr. L. B. Bernstein, Superintendent of the Hebrew Sheltering Guardian Society of New York, who has had direct supervision of this work. Rabbi Simon Peiser, Assistant Superintendent of the Jewish Orphan Asylum of Cleveland will present a discussion of the English and German cottage plans for the care of orphans. The care of Jewish delinquent children, a comparatively new problem in Jewish philanthropy, will be the theme of a paper by the Hon. Julius M. Mayer, President of the Jewish Protectory of New York. Homes for Working Girls will be the subject of a paper by Miss Rose Sommerfeld, Superintendent of the Clara De Hirsch Home.

One of the most difficult problems demanding the attention of all Jewish Relief Societies is that of family desertion. Dr. Lee K. Frankel, of the

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United Hebrew Charities, will present a paper on the subject at the session of Monday afternoon, May 7th.

It has frequently been remarked as an interesting phenomenon in Jewish relief work that very few of the applicants for relief become pauperized and after the initial assistance, the applicant very frequently is put upon his feet and is in no need of returning to the charitable office; so that the only chronic dependents among our people are those rendered so by old age, sickness, and other similar, unavoidable causes. A very interesting paper in this connection under the title of Persistency of Dependence as Indicated by Relief Statistics, will be presented by Dr. Boris D. Bogen, Superintendent of the United Jewish Charities of Cincinnati, O.

The session of Tuesday morning, May 8th, will be devoted to consideration of "Statistics of Institutional Management." The Homes for the Aged and Infirm by Michael Heyman, Superintendent of the Touro Home for the Aged and Infirm, New Orleans, La.: Sanatoria for Consumptives by Alfred Muller, Secretary of the National Jewish Hospital for Consumptives, Denver, Colo.; Institutions for Children by Solomon Lowenstein, Superintendent of the Hebrew Orphan Asylum, are the sub-heads to be treated under this section.

On Tuesday afternoon, in addition to a statement of the varied activities of the Baron De Hirsch Fund by Mr. Eugene S. Benjamin, its president, there will be a consideration of various phases of agricultural work. The papers will be A Plan of Agricultural Settlement by A. W. Rich, president of the Wisconsin Agricultural Society, which has inaugurated a very successful settlement under novel conditions at Arpin, Wis. Possibilities for Agricultural Settlement in the South by Dr. I. L. Leucht of New Orleans; Agricultural Education by Dr. Joseph Krauskopf, President of the National Farm School, Doylestown, Pa., and Dr. H. L. Sabsovich, General Agent of the Baron De Hirsch Fund; and Agriculture, a Most Effective Means in Adjusting the Compromised Economic Condition of the Poor, by Rabbi A. R. Levy Secretary of the Jewish Agricultural Aid Society of Chicago.

The session of Tuesday evening will be given over to the consideration of the question of Tuberculosis. Local Sanatoria will be discussed by Dr. Sachs of Chicago; Care of Advanced Cases by Dr. C. D. Spivak, Secretary of the Jewish Consumptive Relief Society, Denver, Col.; Dealing with Consumptives at Home by Dr. Frederick L. Wachenheim, Chairman of the Committee on Tuberculosis of the United Hebrew Charities of New York.

Jewish Theological Seminary

The second Biennial Meeting of the Jewish Theological Seminary of America was held on Sunday, March 19, at the Seminary Building. Louis Marshall, Esq., Chairman of the Board of Directors, presided. Representatives of the local branches were in attendance and presented reports. The following seven Directors were reelected to serve for a term of two years: Newman Cowen, Irving Lehman, Dr. Harry Friedenwald, Prof. Morris Loeb, Hon. Samuel Greenbaum, Simon M. Roeder, William Gerstlty.

In presenting the report of the Board of Directors, Mr. Marshall referred to the chief changes that had occured in the activity of the Seminary during the past two years. The chief administrative change had been caused by the resignation of Dr. Cyrus Adler as President of the Board of Directors, which position has been abolished, so that Dr. Schechter is now known as the President of the Seminary. The addition to the

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faculty of Dr. Israel Davidson, as Instructor, and Dr. Joseph Jacobs, as Professor of English Literature and Rhetoric, was referred to, and the creation of a preparatory department for students still attending college courses. A Committee of Loans had been established for the assistance of necessitous students, and a Committee of Advisors is about to be brought into existence to assist students with advice in any of the difficulties of their career.

New regulations concerning the granting of degrees of Doctor of Divinity, and Doctor of Hebrew Literature were given in detail, and reference to the granting of honorary degrees and the formation of post-graduate courses for the attainment of these degrees were made. A series of popular lectures had been arranged for, which have been satisfactorily attended and helped to arouse interest in Jewish matters among the general public. A series of philanthropic lectures had been arranged as a means of training the students in the more practical side of their pastoral work.

The progress of the library was detailed, the number of volumes now amounting to 17,500, and 860 manuscripts. A Library Committee had been formed to supervise the use and growth of this great branch in the Seminary. Special gifts had been made to the library by Messrs. Marx and Moses Ottinger, Nathan Bijur, Judge Sulzberger and Mr. Felix M. Warburg. Other gifts had been made by the family of the late Dr. Alexander Kohut, by the late Louis S. Gans, and the late Adolph Waldman, of Chicago. Portraits of the late Leonard Lewisohn, Sabato Morais, and Morris Jastrow have been presented to the Seminary, and now adorn its walls. A piano had been presented by Mrs. Morris Loeb for the use of the students, and Mr. Jacob H. Schiff has taken upon himself the expenses of equipping a gymnasium.

Reference was made to the lectures at Harvard and Yale delivered by President Schechter, who had also been appointed referee by the faculty of the Catholic University of America. Arangements had also been made with the American Jewish Historical Society to have its archives on deposit at the Seminary.

A financial statement was presented showing assets of $519,850.88, most of which was appointed to specific purposes. The Chairman pointed out that while the current expenses of the Seminary amounted to about $40,000 per annum, about $15,000 of this was collected from annual subscriptions which would terminate on January 1 of next year, leaving that amount of deficiency to be supplied.

Reports were presented from the Philadelphia Branch, showing a membership of about 300 persons, and an annual contribution amounting to $4,204.50; from the New York Branch, showing a membership of over 300, and an annual contribution of $4,675 00, and a gain of 197 contributors over last year; and from the Baltimore and Montreal Branches.

A Refugee's Story

THE real situation in Russia and the farce to which the recent election to the Douma had been reduced is completely revealed by a single incident, says a cablegram, dated London, March 17. Morris Perlmann, a Russian Jew, who recently escaped from Kishineff and who arrived in London, tells the following story:

"My cousin has been for twenty years a noted barrister, winning by his skill and his kindness to the poor the admiration of both Christians and Jews. After some hesitation he let himself be persuaded to stand as a candidate for the Douma, though he was well acquainted with the danger he was running, as three previous can-

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didates had all been arrested.

"Sure enough when his candidature leaked out he was promptly arrested, and we have been able to get no further information of his fate. Bribes offered to the police and civil officials have been readily enough accepted, but have resulted in nothing.

"Then another blow fell. Two of his brothers, one a doctor, the other a business man, were suddenly taken out of bed one night and disappeared in the same mysterious way. Thereupon the whole of us fled, taking jewelry, cash and all we could lay our hands on and leaving the rest of our property in the hands of trusted friends. We only managed to cross the frontier by greasing everybody's hands. Now our family is scattered all over Europe."

The Municipal Electoral College, Breslitovsk, Russia, has elected five Jews to the Provincial Convention.

A Glimpse of Duesseldorf

A writer in the London *Jewish World* gives, in a pleasant, entertaining way, an account of his first visit to the town of Düsseldorf:

"It is as the birthplace of Heine that Düsseldorf is famous in the annals of literary history, and it was therefore to the spot where this matchless singer had uttered his first inarticulate cry, that I betook myself one Sunday morning, when a smiling heaven had succeeded the raging night. On all sides shops were open and doing a roaring trade, in conformity with the sanctity of a Continental Sabbath. Fathers stopped before window-exhibitions of pictorial postcards, and explained the jokes with a dubious moral to their precocious offspring. Damsels in their Sunday best tripped along, with an occasional hymn-book in the hand, whilst gallant youths, casting fond looks behind, turned into the numerous cafes, from whose beery depths flowed incessant streams of orchestral melody.

'It was in a street of such animation, in Bolker Strasse, that Heine was born. On reaching the house that had been pointed out to me as his birthplace, I found an uninviting butcher's shop, almost denuded of its wares, a burly man in a blouse sitting stolidly behind the counter. I looked for a memorial tablet, but looked in vain. Wondering whether I might not have been misdirected, I turned to the other shop on the left, occupied by a dealer in objects of religious art—images, crucifixes, and pictures. I first inquired whether he sold any portraits of Heine, but was told that there was none procurable in Duesseldorf—none but a humble figure on a pictorial postcard. Surely there must be a demand for Heine's portrait in his native town, I urged.

The B'nai B'rith and M. Willie.

We printed last week a cablegram from M. Witte to Adolf Kraus, president of the I. O. B. B. Following is the letter from Mr. Kraus that evoked the same:

Your Excellency—You will doubtless remember the interview held in Portsmouth, between yourself, Messrs. Schiff, Seligman, Straus, Lewisohn and others; and when, in the city of New York, three of us bid you a safe return to your home, you stated that we might write you at any time on the subject of our previous discussion. Accordingly, I now avail myself of the permission so kindly given.

It is useless to dwell at any length on the terrible massacres of Jews in Russia, for the details are much better known to you than to me. Your Excellency will perhaps remember my suggestion, that if those who so wantonly massacred the Jews or aided and abetted in the murders were swiftly and adequately punished, it

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would be such a warning to others and such a clear declaration as to the position of the government as would tend to diminish greatly the probability of a repetition of the horrors. That we have not read of any strong measures taken to punish the perpetrators of the late crimes may be due to the fact that the government felt its first duty was to subdue the riots, or it may be due to the insufficiency of the information which the press has been able to obtain. But whatever the cause, the fact has caused widespread alarm in this country that the massacre of Jews in Russia is to continue and the opinion is becoming prevalent that no Jew's life is safe in that great country. As a result of the growing opinion that if the lives and property of Jews are not to be safeguarded in the land in which their ancestors have lived for generations, and of which Your Excellency is prime minister, a movement is being seriously contemplated, if it can be accomplished according to law, for the removal of the Jews from Russia, or at least as many as possible, to other lands, where they will be permitted to die a natural death. If the plans for such a movement are put into effect, the society over which I preside will take an active part. The immensity of such an undertaking is fully realized, and it should be executed only as a last resort.

I am therefore emboldened to address myself to you for the information upon which our action may depend, if it will be deemed proper in Your Excellency's judgment that such information should be given, and it is this: Now, since it appears that the government has restored peace in its land, is the government in position to protect the lives and property of Jews equally with that of the Christians and to punish officials who fail to do their duty in not taking the proper measures for the protection of the Jews so as to prevent further massacres?

I desire to avoid by the question I have asked any offense to Your Excellency, for it must be taken for granted that it is the intention of the government to protect the lives of all of its subjects. My apology for the inquiry is the fact that Jews have been massacred in the past in your land, and that reports are now published in the newspapers here that it is contemplated to have the greatest massacre of Jews in your land at Easter time that the world has ever seen, and that it is generally believed that unless the government is in position to stretch out its mighty arm and to fully protect the Jews, the Jews in Russia are doomed.

With respect,

ADOLF KRAUS,

President Executive Committee, Independent Order of B'nai B'rith.

THE State Department has received a cable dispatch from Ambassador White at Algeciras stating that the condition of the Jews in Morocco is much improved under the present Sultan, and that he has suggested to the conference that it urge that the present treatment of the Jews be continued, and that all the parties to the conference without respect to creed, including the Moors, agree to support the suggestion.

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The Menorah

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THE MENORAH

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The Music of Children

From the Yiddish of Morris Winchefsky

He who knows and comprehends the music,
Beautiful, divinely sweet to bless,
From the lips of guileless babes that issues
When their hearts are filled with happiness.

He who understands the notes enchanting
Of the children's prattle, day by day,
Recognizing, in their happy voices,
All the meaning of their loving play;

He who feels the music in the laughter
When they shout together, full of glee—
Better than the artist or the expert
Understands the soul of melody!

Such a man, methinks, must often sorrow,
Knowing that there soon will fall a blight—
That a time will quickly come, enshrouding
All this liveliness in darksome night;

That the voice, so musical and lovely,
Which o'er all our hearts its gladness shed,
In the coal-mine deep will sink to silence,
Where the child will labor for his bread;

That the words, so sweet and free and joyous,
On his lips will change to curses, too,
When he sits imprisoned in a cellar,
Toiling o'er a dress-coat or a shoe;

That the playful smile, the winning glances
Flashing out beneath his youthful brow,
Will be known to him no more forever
In the factory ten years from now.

It will fly, as on the winds a feather,
All the joy that filled his childish breast,
'Neath the music of the wheels, loud roaring,
Pressing ever on his sickly chest.

ALICE STONE BLACKWELL.

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SORCHEN

By Isabella R. Hess

Down at the base of the hill the river flowed quietly between its green-clad banks, its ripples gleaming like silver circles beneath the golden May sun. Nestling among the swaying elms at the crest of the short slope, the home stood clear against the dark green of the trees,—and half way between, under a clump of lindens, Sorchen sat quietly knitting.

She was always knitting! Full half the old ladies in the home wore the stockings she had turned from her shining needles, and, because they loved her, they never forgot to remark how warm and soft they were. Vain Sorchen! She smiled indulgently, at the others who shared her pastime, but felt sure that no one but herself would knit stockings worth the wearing, and they never undeceived her, for did she not fancy herself their hostess?

Long ago she had been mistress of a home known for its hospitality, but there came a financial crash that had swept away her husband's fortune, and then death had taken him from her. And so, ten years ago, she had come here. It was all so strange, so bitter, at first! but gradually, the days of weeping, the nights of agony, had stolen from her the power to think about her sorrows, and had left her instead a perfect calm, a strange peace. She was mistress of this lordly home by the Hudson, these many ladies were her guests, each of whom, even the lowliest, she treated with a wondrous old-world courtesy. They must stay with her, she urged, until her husband came back! He had gone on a long journey and would soon return—oh, any day, who could tell? perhaps to-morrow! But she did not grieve during his absence. Did she not have her dear friends to bear her company until he should come home? The maids only smiled when she gave her orders,—Mrs. Herz, the kindly superintendent, patted Sorchen's cheek fondly when she, in the morning, gave her orders for the day to her fancied housekeeper. What if the commands were never carried out! Sorchen never noticed it! she only sat and knitted, then dreamed—and knitted again. She was "Sorchen" to everybody! On the register she was Sarah Rhinelander—but he who was so far away always called her Sorchen. So her dear friends, who were staying with her in her home, must needs call her so. And the tender name fitted her so well! so slight, so dainty, with frail cheeks a delicate pink, and white hair parted smoothly back from an unwrinkled brow, she might have stepped from off a Dresden plate, or perhaps from some etching of a time gone by. The white hand with its tapering nails was that of a gentlewoman, the proudly held shoulders, the firm tread, betrayed her right to rule.

So, under the lindens, she sat in the glow of the sunlight, the soft breezes rustling the great leaves overhead, and sending o'er her a breath of perfume from the nodding lilac bushes beyond. The robins knew no fear—perchance they, too, were her guests, for close to her feet they hopped lightly about the lawn, and quarreled noisily among themselves. They were kin—the robins, too, were happy and care-free. A yellow butterfly, flitting gaily through the air, settled for a

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moment upon her shoulder, and then flew madly off, affrighted at the click of the needles.

The river's ripples changed their silver hue to one of gold, as the sun tinged the west crimson. A maid touched Sorchen gently on the shoulder, "It is sunset, Sorchen, and the dew is falling. You will catch cold if you sit here longer."

Just a glint of anxiety crossed her placid face, as she raised her blue eyes slowly. "I think I shall wait a little while, perhaps he will come to-night." But the maid softy answered, just as she did every evening—"He wouldn't be pleased if you caught cold waiting for him. He would rather you waited indoors." As always, Sorchen reluctantly rose, and went up to the house, casting wistful glances at the grey roadway that wound about the slope, leading to the town from whence he would come.

As May faded away into June, and the summer sun beat down fiercely upon the river and the trees, Sorchen talked more of him, and looked more anxiously down the dusty roadway, and sometimes walked along the river bank, watching the puffing steamers sail majestically past, hoping vaguely that one was bearing him to her. And every evening she lingered more wistfully under the trees, and later, from the window, would peer at the river and a chance craft. And the others, seeing her sweet face grow thin, shook their heads sadly, and said that Sorchen had grown weaker of late.

But one night, when all were asleep, and the great full moon was pouring its cold brilliancy into her room, Sorchen woke suddenly, and in a wild tremor of delight, felt that he was indeed coming. She could not wait! Softly she sped through the long halls, even more softly pushed back the heavy bolts from the outer door with her frail fingers, and ran wildly down the steps, and across the dewy lawn, her thin white hair blowing about her face like a fleecy cloud. At the wide roadway she paused, and looked up and down, and softly called his name. He was teasing her, as he always did! Back across the lawn, her long white gown tangling about her knees, she sped to the river-bank, and peered across the ripples, and listened! She heard nothing save the soft gurgling of the water as it flowed over the pebbly shore. Why, how foolish! he had always loved the roses, so it must be there, where the heavily laden bushes were swaying in the moonlight, that he was a-waiting her! With a low laugh she ran lightly to where their shadows beckoned her, and as the wealth of their heavy fragrance enveloped her, she threw her arms out passionately, and her whole heart seemed to gush forth from her parted lips, as she cried, "Oh, at last—at last!"

It was there they found her in the morning, half hidden beneath the bushes, smiling happily, her arms full of roses, on whose daintv petals the dewdrops clung like pearls.—and as they gently raised her, and brushed the white locks from her blissful face, they only said softly "He came—in the night."

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Responsibility for the Death of Jesus

By the Hon. Allan L. McDermott of New Jersey

The following is the complete text of the speech of the Hon. Allan L. McDermott, of New Jersey, delivered in the House of Representatives on Wednesday, April 11:

Mr. Chairman—With the approach of Easter come the stories of threatened massacre in Russia. Men and boys, women and girls, babes in mothers' arms, are to be slaughtered by savage bigots, in whose brains the Russian Greek Church seems to have left no trace of mercy.

In the name of Christ and the cross, men called "Christians" have tortured and slaughtered men, women, and children during eighteen hundred years. In the name of the cross bigots have persecuted each other, the Jew, and the heathen. During seventeen hundred years of the Christian era nearly every fanatic who evolved from his mean and miserable brain a "command from heaven" cheerfully and diligently persecuted those of his fellow-men who disagreed with his insanity. Around the stake, in the torture chamber, and on the field of battle "Christian soldiers" have been transformed into wild beasts, sparing none.

While engaged in the congenial occupation of murdering each other, frenzied zealots of nearly all the Christian creeds have made common cause aginst the Jews. The world has been drenched with their blood, as though God had given command for the extermination of those whom the Old Testament denominates "his chosen children." In Chapter XIII of Deuteronomy the following directions are given for taking care of a town where "false gods" are worshipped:

"Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shall burn with fire the city and all the spoil thereof."

Those directions were, according to the Old Testament, revealed by God and written by Moses. If the legend could be changed to have the order written by Satan and issued from hell, a very great work of justice would be done to the reputations of both God and Moses. It is difficult to form a correct estimate of Moses, but it is certain that he is one of the great figures in the history of mankind. He was a great soldier, a great statesman, a great man, and it is well to redeem his name from slander. The directions were written long after his death, and the wretch who wrote them probably thought that he was inspired—probably thought that his heart of rock and brain of hate were under divine guidance, whereas he was merely ferocious and insane. The "commands" can not now be read without a shudder, and yet it would seem as if they had been taken as a pattern for the use of the "Christian sword" in dealing with the Jews.

In the Old World persecution of the Jews stains almost every chapter of history. Before the Christian era those people were persecuted, murdered, enslaved; but this was in the regular course of events, the business of nations then being to persecute,

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murder, and enslave, a sort of orderly procedure in days when every nation was against every other nation, when war was constant, when man had not learned the dignity of labor. But it was not until Christianity had obtained dominion that the Jews were persecuted because they refused to "accept Christ." From then the spirit of oppression has grown. Persecution of the Jews, because they are Jews, is to-day tolerated in but few parts of the Christian world, so far as the statute books go; but the spirit that is breathed in the words "Christ killer" is found in the eyes and on the tongues of Christians in the New World as well as in the Old. It is not difficult to find the cause of this. Many people are, after a fashion, taught the Bible. Some read it. Nearly all who are taught it and many of those who read it get the idea that nearly nineteen hundred years ago the Jews crucified Christ; that his cruel death is to be ever a subject of sorrow, and that the Jews are, unless they give evidence by conversion that they join in that sorrow, to be hated and hounded even unto death.

Persecution of Jews has always ceased with apostacy. It is so in Russia to-day. There the Jew who will say that he believes in the Russian Greek Church becomes a man before the law, and his life and property are safe. He is no longer a "Christ killer." Against those Jews who refuse to forsake the beliefs of their fathers the bigots of the Russian church proceed with sword and torch, and never so ferociously as on the anniversary of the day when Christ is supposed to have risen from the dead. At Easter the Russians greet each other, the first speaker saying, "Christos voskress" (Christ is risen), and the response is always "Vo istiney voscress" (He is risen, indeed). Anyone who has visited Russia or studied the history of its people knows what vague ideas are embraced in these Easter greetings. There—and perhaps here—there is a belief that the resurrected Christ triumphed over his enemies—the Jews. The greetings over, horror follows. We can not effectively remonstrate to the Russian Government, asking it to prevent the murders and outrages that follow the dawn of Easter; but we can ask the church of that Government to interfere. We can, observing every propriety, ask that the power of that church be used to prevent recurrence of brutalities that shock the civilized world. We can do more than this. We can set an example. We can teach the men, women, and children of our own land to array themselves on the side of truth. We can teach in press and pulpit, that the statement that Jesus Christ was crucified by the Jewish nation is the wickedest falsehood that ever fell from human lips.

If Christ was a mortal, if he was the son of Joseph and Mary, born in the good old-fashioned way, he was crucified by the Romans. If he was the Son of God, he was crucified by the direction of his Father. Under neither proposition can the Jews be held accountable. If he was a mortal, he was the prisoner of Rome, and the Jews, as a race, never cried for his blood.

Let us look at the evidence. The savings that are credited to Matthew, Mark, Luke, and John agree that Christ was popular with the Jews at Jerusalem. He had advocated what seemed to him necessary reforms. Those in charge of the Temple objected. He called them harsh names, and the common people seem to have agreed.

Matthew says that when the chief priests and Pharisees would have laid hands on Jesus, after he had driven the traders out of the Temple, they dared not do so, because "they feared the multitude."

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Matthew and Mark agree that when the priests and scribes consulted, at the house of Caiaphas, about the killing of Jesus they agreed that it should not be done on a feast day "lest there be an uproar among the people."

Luke says that all the people were attentive to Christ, and that when he taught in the Temple all the people came early in the morning to hear Him, and adds: "And the chief priests and scribes sought how they might kill him, for they feared the people."

When these accounts were written no man knows or has information upon which to found a reasonable guess, but in the discussion of this subject there is not any other testimony to be considered, because there is not any other testimony obtainable. This seems certain: The Jews did not have power to put Christ to death, and Pontius Pilate did not care anything about the religious controversies of thte Jews. It is certain that Christ was accused of treason, and it is certain that he was executed by Roman soldiers; that Pontius Pilate did not desire to pronounce judgment; that his wife was opposed to it; that he "washed his hands" of the matter, and then told the centurions to proceed with the crucifixion. All these propositions seem to me absurd. Pontius Pilate cared nothing for the shouts of a rabble. It may be that he was somewhat in disfavor at Rome, that he feared it might be reported there that he had shielded one who was charged with treason, but this can not be made to agree with the story that he first acquitted and then executed his prisoner. To have reported such a proceeding to his Emperor would have been to invite disgrace and dismissal.

But let us take the story as it is generally taught. Let us suppose that a rabble, incited by the priests, made enough noise to induce Pontius Pilate to pronounce judgment of death. How, in the name of common sense, does this place the crucifixion upon the Jewish race? When a mob lynches a prisoner in New Jersey or Delaware or South Carolina we do not say that the victim was lynched by the American people. The mob that yelled at Pontius Pilate was wholly without authority to say that its doings should become a charge against the Jewish race. A mob can not charge its wrongdoings to the debit account of a nation, and yet so liberal a writer as Ernest Renan, after quoting from Mark, says:

"It was, then, neither Tiberius nor Pilate who condemned Jesus. It was the old Jewish party. It was the Mosaic law.

"According to our modern ideas, there is no inheritance of guilt from father to son. Each must account to human or divine justice only for that which he himself has done. Every Jew who today suffers for the murder of Jesus has, therefore, a right to complain, for he might have been a Simon the Cyrenean, or at least not have been one of those who cried 'Crucify him!' But nations, like individuals, have their responsibility. If ever a crime was the crime of a nation, it was surely the crucifixion of Jesus. His death was 'legal' in the sense that it was primarily caused by a law which was the very soul of the nation.'"

Admitting for the moment that Christ was crucified under the Jewish law, it may be well for Christians to remember that the law is not found in a secular volume. It is, in all its beauty, found in the thirteenth chapter of Deuteronomy, and the children in our Sunday schools are taught that it was written by Moses, under divine guidance, shortly before his death. It reads:

'.6. If thy brother, the son of thy mother, or thy son, or thy daughter,

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or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

"7. Namely, of the gods of the people which are round about you, nigh unto thee or far off from thee, from the one end of the earth even unto the other end of the earth;

"8. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him; neither shalt thou spare; neither shalt thou conceal him;

"9. But thou shalt surely kill him, thine hand shall be first upon him to put him to death and afterwards the hand of the people.

"10. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord of God, which brought thee out of the land of Egypt, from the house of bondage."

According to the Christian religion these directions were perfectly good until the Christian era. The New Testament does not tell us that God repented for having taught men that they should murder their children if the latter made the slip of getting on bowing terms with the gods in the next county. The Christian religion amended the old law; it taught new rules, but it never declared that the rules laid down in Deuteronomy were unconstitutional, and to-day the Christian churches teach that the old law was all right in its day. If this is so, then, for over a thousand years the Jews were taught, under divine inspiration, that they had no higher duty than to kill whoever attempted to teach them a new religion.

I do not believe that a sane god ever dictated any such directions or that Moses ever wrote them. But Renan is wrong in saying that Christ was crucified under this law. He was put to death, not for assailing the Mosaic law, but because he was accused of treason to Tiberius. According to Matthew, the Roman soldiers set over the head of Christ his accusation:

"This is Jesus, the King of the Jews."

Mark says:

"And the superscription of his accusation was written, 'The King of the Jews.'"

Luke says:

"And a superscription also was written over him in letters of Greek and Latin and Hebrew, 'This is the King of the Jews.'"

John is said to have heard of it in this fashion:

"And Pilate wrote a title and put it on the cross. And the writing was, 'Jesus of Nazareth, King of the Jews.' Then said the chief priests of the Jews to Pilate, 'Write not the King of the Jews, but that he said I am the Kisg of the Jews.' Pilate answered, 'What I have written I have written.'"

Christ was not stoned to death under the Mosaic law. He was crucified under the Roman law. According to John, Pilate said to the accusers:

"Take ye Him and judge Him according to your law."

The Jews answered:

"It is not lawful for us to put any man to death."

Matthew says that the mob cried, "His blood be on us and on our children." Neither Mark, Luke, nor John ever heard of this invocation, and it was probably interpolated in the "Gospel according to St. Matthew" after the Christian religion had been preached to the Romans. Tacitus had written that, in the reign of Tiberius, Christ was "brought to punishment by Pontius Pilate, the procurator." Some one may have thought it would be easier to establish the Christian religion at Rome if the Roman governor and his army

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could be relieved from the stain of the crucifixion.

If Christ was a mortal, His crucifixion was one of the regrettable incidents of this world. If He was a mortal, He was a martyr, and this whether He suffered death because He desired to reform the management of the Temple or was intent upon removing the Roman yoke from the neck of His people.

But is is not because a human being was crucified that the Jews are persecuted. It is because they are charged with having crucified the Son of God. The words and spirit of the New Testament—the whole theory of the Christian religion—prove that this miserable charge should be abandoned. God created and peopled the world; man was weak and fell, and continued in his wicked ways until God drowned all living things, except a few and the fishes. It would probably have been better if Noah and his family had been drowned also and a fresh start taken. The saved generated wickedness, and the accountability of the human race for original sin continuing, God ordained a scheme of salvation which included the crucifixion of His son. Accepting this as true, how can the Jews be held accountable for the death of that Son. If an omnipotent God orders anything done, the human instruments selected to carry out His orders can not be charged with the acts commanded. The doctrine of repondeat superior applies.

If what happened could have been prevented by the Romans or by the Jews, then the New Testament is worthless. Let us assume that the Jews crucified Christ. Could they have done otherwise? Were they greater than God? According to the Bible, the crucifixion was arranged for by the Father. Why blame the Jews or the Romans or any other mortals? They did not know what they were doing. The Russian soldiers did not believe that they were crucifying the Son of God; they did not know that they were crucifying God himself. Why blame the instruments? Why persecute the descendants?

According to the synoptic gospels and according to John, the arrangements for the crucifixion—every detail—were made by Almighty God, and were known to Christ.

According to Matthew, Christ predicted His death, entombment, and resurrection, saying: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three nights in the heart of the earth."

Christ told His disciples that He must go unto Jerusalem and suffer many things and be crucified. He told Peter, James, and John not to publish the details of His transfiguration "until the Son of man be risen from the dead." He said: "The Son of man shall be betrayed into the hands of men and they shall kill Him." He said that He "came not to be ministered unto, but to minister, and to give His life, a ransom for many." He fell on His face and prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."

When one of His disciples would have resisted the capture, Jesus said that He could, by praying to His Father, obtain for His defense "more than twelve legions of angels," and added: "But how, then, shall the Scriptures be fulfilled that it must be."

Moses and Elias talked to Jesus about his "decease which He should accomplish at Jerusalem." He said to His disciples:

"Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished."

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According to Luke, Christ predicted that He should be delivered to the Gentiles, mocked, spitted on, scourged and crucified. When Pontius Pilate told Jesus that he had power to crucify or release Him, Jesus answered that the Roman had no power except it was given from above. Everything that was done was done in order "that the Scriptures might be fulfilled." Take this proposition from the New Testament, and the scheme of salvation is gone. Whoever wrote the "Gospel according to St. John," realized this, and these words are there credited to Christ:

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again. This commandment have I received from the Father."

The Jews refuse to believe that their ancestors crucified the Son of God. They are told that those who believe shall be saved, while those who doubt shall be damned. They answer that the proposition does not conform to the Mosaic law, and on this point they are beyond contradiction. They did not believe, and do not believe, that Herod slew all the male children "that were in Bethlehem and all the borders thereof from two years old and under." They have not as yet been able to make this story in Matthew agree with that of Luke, who says that Jesus was taken to Jerusalem a few days after His birth. They say that they can not understand why, if Joseph was not the father of Jesus, His mother should say to Him when He was at the age of thirteen found in the Temple, "Son, why hast Thou thus dealt with me? Behold, Thy father and I have sought Thee, sorrowing."

To the Jews of nineteen hundred years ago and to the Jews of to-day the New Testament did not and does not appeal with sufficient force to produce belief. The miracles did not convince them. The Christian creed was very indefinite for centuries. St. Paul said:

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved."

The Jews could not find the redeeming quality in this belief. They answered:

"If Christ was God, or the Son of God, and was crucified and was raised from the dead, of what consequence is it whether we believe it or not?"

When the Christians, in the early days, quarreled about their creed, the Jews were not aided. In the fourth century the creed was settled. Constantine, having embraced Christianity, called or suggested a council of bishops. It is not to be charged against the council that Constantine was one of the vilest murderers that ever disgraced the name of man. The council promulgated a creed. The Jews said, and yet say, that this creed is beyond human comprehension. The trouble with them is that they lacked and yet lack faith, and it is sure that no one without faith can clearly understand that creed. To anyone with faith it is clear as the Book of Revelations. Not having faith, the Jews have not understood and not understanding they have not accepted. It might have been better if something had been presented which would have allowed comprehension to precede belief; but it was and is, nevertheless, according to those who did and do understand, most reprehensible for the Jews to remain obstinate. Let this be admitted. Is not their punishment prescribed? Are they not to suffer in hell everlasting? Are they not to be boiled and baked and burned through

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countless trillions of years? This will, as I understand it, be sufficient to satisfy an offended God.

Why, then, should the prospect not be sufficient to satisfy those who believe in peace on earth, good will to men, and the possibility of hell hereafter? Let the church of Russia speak! Let the Czar speak! He is the head of that church. Not one in a thousand Russians knows that Christ was a Jew. The Russian Greek Church has in its possesion many bushels of relics. It has sticks and stones and bones and rags. It proclaims that it has a garment worn by Christ; that it has some of his blood; that it has a picture of the Blessed Virgin, drawn by St. Luke; that it has the hand of St. Mark and the bones of the Prophet Daniel. That there is any efficacy in these relics is not believed by anyone outside of the Russian Church, but within that church they can be made instruments of command. Let the churches of Russia resound with the cry that the hand of St. Mark is the hand of a Jew. Tell the people that the garment of Christ was worn by a Jew. Tell those who crowd the churches that on the day of final judgment Jesus Christ will hold court with twelve Jews as associate judges. Tell the congregations that those who murder Jews will be punished in the next world—will be condemned to eternal punishment. Use the relics. The day will come when they will be cast aside, but that day is many generations afar. While they are paraded, let it be in the cause of humanity. The Russian Greek Church has done little or no good on this earth. It has not taught peace and good will: it has walked with the wicked and the cruel. It has not done its duty to the age in which it is tolerated.

In the greater part of the civilized world philosophy, science, and commerce have secured men from the fangs of ferocious bigots. We know that there never was and never can be a martyr without a murderer. We know that there is not a single word in the accredited sayings of Christ that will justify the murder of a human being. We no longer burn witches; we no longer wage wars of extermination. We no longer use the torture chamber, the stake, or the faggot. We no longer believe that God employs the merciless to execute his commands. We no longer believe that the blood of infants is demanded by a heavenly fiend. We have not yet fully learned the lesson of true toleration; but we are advancing. It would be impossible to-day for any king who had murdered his wife to successfully start a new Christian church, or for a man who had burned his friend at the stake to be heard on religious questions. The plea of religious belief is no longer accepted as an excuse for crime. This is so in every country that has a true claim to civilization. It is not true in Russia because Russia is not a civilized country. It is better than it was fifty years ago; far better than it was a century ago. It is emerging from the darkness; it is moving toward the light; its steps, halting and painfully slow, are, nevertheless, toward civilization—toward true manhood, true womanhood, and true childhood. It is almost impossible to estimate how much this advance will be aided if the Russian Church will display on every cathedral, on every meeting-house, on every altar, the legend:

"Remember that Christ was born of a Jewess. He was not crucified by the Jews, but died because His death was commanded by His Father, the God whom you worship."

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Yechiel, the Dreamer

By Rita M. Scherman

YECHIEL slept, and while he slept he dreamed a dream.

But before this, he set his peddler's pack up against a tree, sat himself on the ground with his back well up against the bundle, and proceeded to stare at the sun. That was for the purpose of denying himself sleep. A few moments' rest was all he wanted. Gracious Father! how his legs ached! And he must be back in the city before nightfall. If he should stray away over Shabbos, Gittel would run to the Society and brand him as a runaway, herself a deserted wife.

Such a woman! Always ready to run to the Society! Give her any pretext—or none—it was all the same. If she gained anything by it, that would be different, thought Yechiel, with a shrug expressive of his inability to sympathize with her methods. But what does she get? Here a dollar, there a ticket for coal, and at Pesach, perhaps a few matzoth.

"*Nun,*" she would say, when he shrugged his contempt at her wasted energy. "It's *something.*"

That was true. And if anybody could get *something* out of nothing and for no reason, it was Gittel. A fine woman—in some ways. But the children were growing up the same way.

"She'll have us on the books some day, mark my words," Yechiel said to his father-in-law.

The old man disclaimed any responsibility for Gittel's delinquency. In America one looks at these things differently! What was the Society here for but to give?—Besides, he had his private opinion of Yechiel. A dreamer; a visionary; six, eight dollars a week he brought in. And that? *That* he got from tramping over the country with buttons and suspenders. Such a vocation! He himself, the old man, could earn at least half as much by staying at home. To be a Lehrer is *something*....

Nevertheless, Yechiel now slept, and this was his dream.

He dreamed that the President of the Free Sons of Zion Association came before him and tapped him on the shoulder.

"Yechiel! come, get ready. We're going to Zion!"

"My God!" said Yechiel. "So soon?"

"So *soon!* he says,—the fool!" cried the President, with anger in his eyes. "Two thousand years since the destruction of the Holy Temple—so soon!" He came closer to Yechiel and regarded him with contempt. "Come," he said, tapping him on the shoulder, "get ready!"

Yechiel mustered up courage for a last effort.

"Moishe," he said to the President, with a self-deprecatory smile that barely concealed his own appreciation of the justice of his plea,—"Moishe, I can't go! I haven't paid my last month's dues."

The President could find no words with which to answer him. Yechiel stood condemned within the rules relating to arrears. The President's indignation got the better of him. His hands trembled as he shook them in speechless anger before Yechiel's face; then he turned and walked from him.

He had gone out but a few paces,

*From *The Maccabean.*

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however, when a thought struck him. He faced Yechiel with a benevolent smile.

"Yechiel,—say nothing more! *I* will pay the dues."

Yechiel's hands shot out before him in expostulatory gratitude. It was a mechanical act, however. He viewed the outlook dismally.

"——Just when I get five new customers, he comes and says, 'Go to Zion!'"

The Free Sons of Zion Association were in meeting assembled to complete the necessary arrangements for the journey. It was to be a veritable Exodus, spectacular, but conducted on a modern scale.

Factional differences stood in the way of perfect arrangements. Every Mooted Point ever brought up before the association now rose as from a vast resurrection, and stood ghostly-garbed, about the meeting-room, personified.

To Yechiel it looked like a fancy-dress ball on a Purim night.

The Points themselves were gesticulating and declaiming. Surrounded by a stupified crowd, the Uganda Proposition, dressed in a British flag, held forth in great eloquence. It weighed, one by one, all the arguments for and against itself and finally subsided amid subdued applause. A reporter on the verge of interviewing it was frightened away by the ghastly smile with which it turned aside muttering, "*Wos nutzt es?*" Yechiel was depressed; he had favored the Uganda Point. Gitte l had a brother-in-law in Morocco; there might have been a *chance* for him.

But opposite the weary, ghastly thing, a brilliant question, with a golden tongue swinging in great excitement, discoursed with oratorical conviction and incisive force. This figure bore the insigna ITO, but was so constructed as to mechanically reverse itself, and the back of it, labelled "What I Used to be Before I Changed My Mind," bore these words upon a map of the Holy Land.

The mechanical reversion of the Question did not seriously interfere with its enthusiasm. It pleaded for itself passionately and with many bends and sways and gestures. People assembled about it and admired. The President, however, would have nothing to do with it. The President had his baggage ready strapped on the platform, and the labels read "Jerusalem."

As he rapped for order, the disquisitions of the Mooted Points became louder, more vociferous. The Mizrachi, also, grew more fervent in their praying. One of them marched around waving his praying-shawl and questioning loudly, "*Where* is he who would speak English in Zion?" A Paole Zionist rose from among his faction, who were seated quietly in a corner of the hall, and asked *gently* for "Order! Order!" Gentleness seemed to be the distinguishing feature of the Paole Zionists! There was a certain subdued hauteur in their combined demeanor that emphasized his distinction. The Jewish Colonial Bank stood with its hands in its ghostly trousers' pockets, and jingled its loose change loudly, surrounded by an admiring cluster of little Shekel Books freshly printed. As soon as a member caught sight of one of these, he beat a hasty retreat. The Shekel Books wore a uniformly apologetic expression, saying, as it were, "It's not my fault!"

The Secretary had to threaten the Mooted Points with being laid on the table before they partially subsided and arranged themselves in the body of the hall. A motion was made to have them assemble on the platform; but the platform was too small. Many of them were too insignificant and fell off; others, again, such as Arrears and Propaganda, were too

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bulky to sit comfortably. After a great deal of fuss, they again returned to the body of the hall, and took seats. The Russian Question had an irritating habit of giving itself things with one hand and taking them away from itself with the other. For instance, it would with its left hand pocket a reduced taxation decree, and with its right hand steal the decree and hit itself in the face with the parchment, at which times it would raise a great outcry. This made the other Mooted Points very nervous. They protested. The Russian Question thereupon agreed to confine itself to balancing a bomb on its thumbs, and the meeting was once more called to order.

As before intimated, the Exodus was to be conducted in modern style.

The Committee of Arrangements submitted a program for approval. As far as Yechiel could make out through the storm of protestation and anti-protestation which greeted it, the idea was something like this:

MASS MEETING of the intended travellers. (To be in the nature of a farewell function.)

OPENING NUMBER, Address by a prominent German Jew.

It was expected that this be an expose of the virtues of the Russian Jew, and in eulogistic style.

LETTERS to be read from Presidents and Secretaries of various charity societies, removal offices, and so forth, emphasizing the value of the Exodus, and endorsing it in unqualified terms.

Among those who would write letters Yechiel heard the name of a secretary who had once assisted him in no indecisive manner to "get out" of the rooms to which Gittel had sent him to ask for Free Coal. He had little doubt of this gentleman's approval of the movement.

MUSIC: Hatikvah; My Country 'Tis of Thee.

FORMAL INVITATION to the German Jews to visit Zion as a summer resort. All the usual seaside attractions guaranteed.

DRILL—Zion Guard.

ELECTION OF OFFICERS.

FORMATION OF PROCESSION.

DISTRIBUTION OF FREE STEAMSHIP TICKETS by the President of the United Hebrew Charities.

READING of the Rules of Government of Zion, drafted by the Paole Zionists.

GRAND MARCH.

All to be followed by a three course dinner, at which the following important debate would take place:

Should the Mooted Points be allowed to come to Zion.

At the announcement of this number there was a great upheaval in the hall. The Mooted Points rose in their seats and stalked out of the room shouting:

"We, who have been the life and soul of this association; we, without which Zionism were a filmy dream, we the sustenance, the backbone, we, to be debarred from entering Zion!" and a good deal more to the same effect.

At the door, the Russian Question, after hitting itself three vigorous blows, flung the bomb into the hall, and was immediately arrested.

The noise awoke Yechiel.

His legs were stiff and the night dew was falling upon him. He arose and shuffled along the road toward the city.

"Gracious Father!" he kept saying, "what a dream! If only Gittel has not in the meantime gone to the Society!"

When he reached his door, the charity agent was already in the house. Not knowing this, he entered. Gittel flung an angry glance at him, and a sardonic grin overspread the face of the agent.

"Didn't think I'd get here so soon,

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eh?" he asked Yechiel, with friendly sarcasm.

Yechiel answered, truthfully enough, "No, I didn't."

"Let's see, how long is it since you went away."

Yechiel looked to Gittel for enlightenment on this point. The agent stopped her, however, and Yechiel answered, again with truth,

"Eight days!"

"Bah!" said the agent, fixing upon Yechiel a look of disgust, "Why will you always lie?"

Yechiel sat gazing at Gittel, who however, said nothing aloud.

The agent sniffed his contempt.

"Moral delinquency!" he said, with the air of one who is bent on gathering statistics to prove a point, and he wrote on his pad:

"Another Put-up Desertion."

"But you let me catch you working that dodge again, my man, and you'll find out what it means to get money under false pretences!"

He left the house in a flame of righteous indignation.

Yechiel said nothing. He let the storm slowly gather over his head.

The Teamster in Heaven

An Old Jewish Tale

On one Friday evening, after he had returned from the synagogue and was singing the hymn of farewell to the Week-day Angels and of welcome to the Angel of Peace, who comes with the Sabbath, Reb Meirel fell into a sort of a doze. When he awoke, his friends, who had been observing him, asked where he had tarried so long in Dreamland and what he had seen. Shaking off the spirit of sleep he told his friends the following:

"While I was bidding farewell to the Week-day Angels, I seemed to arrive at the gates of Paradise. Peering through the heavy network, I saw a heavy wagon drawn by two horses, which were driven by a tall man who, every little while, snapped his whip loudly. I was greatly astonished. I could not believe that a teamster, with his wagon and horses, would be given so conspicious a place in Paradise. When I inquired of those who knew the details of life in Paradise, I was told that the name of the teamster was Reb Yisroelik. He had been a terribly wicked sinner, and never even took the trouble to step out of sin's way. One good deed, however, opened the gates of heaven to him.

"One severe winter's day, Reb Yisroelik was carrying several passengers to Sokol. The passengers were snugly wrapped in furs, and were huddled together in the interior of the sleigh, but the teamster was on the open box, where he remained for a time until he could endure the cold no longer. He got down from his place and walked along by the side of the sleigh. After walking for a while, his foot struck something hard under the snow. He stooped to see what it was and dragged out a human body, stark and rigid. It was as stiff as iron. The teamster rubbed the body with snow, and poured whiskey in its mouth. Then he wrapped it in his own overcoat and shoved it on the sleigh. When the frozen man had recovered some, he said that he was a Chassid and and was going to Belz to spend the Sabbath with his Zaddik, when lassitude overcome him and he fell asleep

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in the snow. The teamster was a coarse, ignorant fellow and could not understand what would prompt a man to make a pilgrimage in such weather to the Zaddik. He poked fun at the Chassid for being such a fool. Couldn't the Zaddik wait one day, he mocked. What was the use of it? The thawing Chassid listened to his mockery patiently, his teeth still chattering, but comfortable in the teamster's fur-coat, and grateful to his rescuer.

"The team arrived safely at a tavern where the teamster expected to rest. It was no small journey, this trip to Sokol. The tavern-keeper welcomed his guests joyfully. He anticipated some custom from the people the teamster brought to his place.

"'To-day you must serve us double portions,' said the teamster, gruffly. 'I have brought with me a wretched man, a frozen Chassid, who must be terribly hungry.'

"Reb Yisroelik supplied the Chassid with food, but, in his clumsy way, did not cease poking fun at him. Then they continued their ride to Sokol, where the teamster expected to leave the Chassid to shift for himself.

"But Reb Yisroelik meditated: How can I leave such a stupid, unpractical fellow to walk to Belzz? He'll fall asleep in the snow again. The devil! I'll have to see him safe in Belz!"

"To get to Belz, Reb Yisroelik had to go out of his way; but the Chassid was safely carried to his Rebbe, where he spent a joyful time.

"The Chassid died two years later, and the last years of his life wre spent in the study of the law, in praying and doing penance. He never forgot his rescuer. When he entered Paradise, he was asked whom he would want as his companion. He replied: "Let me have Reb Yisroelik as my companion." The messengers of Paradise could not find Reb Yisroelik among the dead. They found him among the living, but his death was close at hand. The Chassid remained in Paradise alone waiting for his chosen companion. When Reb Yisroelik's death hour drew night, the recorders in Paradise could not find one sin that he had not committed. How could he be placed as a companion to one who had been as pious as the Chassid. But the Chassid appeared before God's Throne and pleaded for his rescuer, recalling his own prayers, his own deeds of penance, many of which he had performed for Yisroelik. The gates of Paradise, in response to the Chassid's pleading, opened to the teamster. But the latter at once demurred: "How shall I while away the hours in Paradise? I am no student; I cannot study the Law. I am not pious; I do not know how to pray!" He insisted on having his team with him in Paradise, and the Angels hadn't the heart to refuse him; he would have been miserable in the monotony of Paradise, where he could not study Torah nor pray.

"This," concluded Reb Meirel, "was what I saw in the dream I just dreamed. I was listening to this remarkable tale when I awoke."

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A Traveller's Note Book

Glimpses of Jewish Life in the East

By Flora Spiegelberg

Palestine

The Jews in Jaffa and in the surrounding colonies seem to be thriving fairly well, and if their number is not increased there will be no fear for such misery as one sees everywhere in Jerusalem.

The condition of the Jews there is really terrible. I have never seen so much ignorance, misery and filth in all my travels, much worse than in the Jewish quarters in Cairo. The entire Jewish population in Jerusalem is about 32,000, of which 17,000 are *Askenasim*—that is Poles, Russians and some few Germans. They are the thriftiest and the best merchants. They were the two long ear curls and long beards, and look down upon the *Sephardim* because they do not, and call them *Goyim*, and hate them to such a degree that they will not intermarry. Among the 15,000 *Sephardim* are included those that came originally from Spain during the inquisition; then those from Yemen, Arabia, Persia, Georgia, Bokara, Dagastan, Syria, Kurdistan, Assyria, and Abysinia. These last named are as black as our negroes. The different sects live in small communities in different parts of the only city, have their own rabbis and some their own places of worship.

There is but one grand rabbi for all Palestine, and he lives in Jerusalem, a fine-looking, very learned man, ninety-two years old, much respected by the people and honored by the Sultan. His son, about seventy, acts for him. He is of Spanish descent.

Like in Cairo the rabbis have the power to grant a separation or give a get, settle all domestic as well as spiritual matters concerning the welfare of their flock. I was very much impressed and interested watching the proceedings of a divorce case in the little court of justice near the old synagogue. It was conducted in a most lawyerlike fashion by eight rabbis in Arabic.

Although they discussed the knotty questions among themselves in Spanish, strange that after so many centuries they should still have that inherent love of country, that some even say their prayers in Spanish.

The hospital, the insane asylum, the home for the aged and infirm men, are very clean and well conducted. The school of the Alliance Israelite and the Baroness de Rothchild school for girls are both doing a great deal of good. But there is a crying need for more help, more light to life those miserable, ignorant people out of their dirty, lazy, Oriental life and surroundings. What they need most after a free bath for men and for women, is a place to wash their rags, and when they are clean, a technical school on the broadest principles. Then an inspired teacher or leader, a man who has sufficient personal magnetism to draw the young men away from the Talmud Torah schools and convince them that honest work is as necessary and as holy as studying and praying—and that both can and should be combined to make a self respecting man.

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The young men that attend these Talmud schools marry very young, generally raise large families and are obliged to live on a pittance.

The money that flows to Jerusalem for the poor is equally divided between the two benevolent societies, the *Askenasim* and the *Sephardim*. They dole it out every week to the most needy, according to the size of the family, and so unknowingly they have raised and are supporting an army of *schnorrer* who do nothing but pray and beg all day. The synagogues are filled with men and women like the churches.

If Jesus were to come again he would find his task double and treble, for he would have the temples, the Roman Catholic and Greek Catholic churches and monasteries to clean out, and would probably suffer just as he did of yore.

The new colonies or quarters outside the city are doing well and are much cleaner than the stores and houses in the city proper.

All the cattle must be killed according to the Mosaic law, consequently the slaughter houses are in the hands of the Jews: Christian and Mussulman alike are obliged to buy from them.

The Jews enjoy the same privileges as any other Turkish subject. The very best feeling exists between the different religions, perhaps because the Christian and Mussulman have robbed the poor Jews of *every single holy place they ever owned*, and guard these possesions as zealously as the Jews do the Torah. You may form an opinion from the following:

The mosque of Omar is built over the ruins of the temple of King Solomon, and contains the sacrificial stone upon which Abraham offered his son Isaac. In order to visit it and the ancient tables of King Solomon beneath the temple ruins, you must apply to your respective consulate. You are then given a *cabasse* (a servant of the consulate in uniform) and a Turkish soldier, besides being accompanied by your own guide.

Jews living in Jerusalem never go in the quarter of the city containing the Church of the Holy Sepulchre, near the grounds of the temple of King Solomon. I was told that only Lew Wallace and the emperor of Germany had been allowed to visit the cave of Macpelah and look through a window at the graves.

Most of the butchershops are managed by women, and you can not imagine a more disgusting sight then to see these old and even young women besmeared and spotted with blood, cutting and chopping up meat in shops that look like pig-pens.

A few small stores, selling convenient articles, are conducted. There is very little business of any kind in Jerusalem, a small trade in grain and food supplies which is mostly in the hands of the Jews. There is also very little building going on in the city or surroundings, and nearly all the mechanics are Mussulmans, although I was quite a number of tailors, shoemakers and tinsmiths.

The country around Jerusalem is very stony and barren. The stone terraces are still visible where the vineyards were cultivated. The most desirable and fertile lands for agriculture are in the valley of the Jordan. But they are at present overgrown with weeds, because they are the personal property of the Sultan, who will neither sell them nor lease them. The poor Bedouin farmers were obliged to sell their lands, piece by piece, and often besides cut down their olive trees (they must pay a separate tax on each olive tree) to help pay their taxes to the dishonest Turkish taxgatherer.

Lord Beaconsfield once called the Sultan of Turkey "the sick man of Europe," but he is much worse: he should be put in a safe place and kept

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out of mischief, and an English protectorate established over Turkey, like in India and Egypt, and his poor subjects given a glimpse of what it means to be a free citizen of the twentieth century. Then that land could be made to flourish and bloom like in ancient times.

In the village of Bethany, near the house of Mary and Martha, I watched the peasants bake bread with dried dung, just as they did long before the time of King Solomon.

The few well-to-do Jews in Jerusalem do nothing for their brethren. They hoard their money like all Oriental misers. I would like to explain that there are now already too many thousand Jews in Jerusalem who can not and do not know how to earn an honest living, nor is there at present any possible meads of earning a livelihood near Jerusalem, since, as I stated before, the best lands are the personal property of the Sultan. Surely for political reasons best known to himself, he did not accept the offer of Dr. Herzl regarding the lands in the Jordan.

It would be a crying shame to send one single Jew more to Jerusalem. It would be only adding one more to the long standing army of *schnorrers* and praying beggars. I wish all those ardent Zionists who would like to send their unfortunate co-religionists to Palestine would first visit Jerusalem and the surrounding country. They would soon become convinced that under the present circumstances even Uganda is preferable. There still remains so much to be said and written on this subject, that I would not know where to begin nor when to stop.

During my visit at Rome and while reading about the Holy City in a volume of "Hare's Walks in Rome." I noticed the story about an apostate Jew who, in the seventeenth century, built a church at entrance of the Ghetto. He stood daily at the door calling to his former co-religionists to come in and be converted to the only living faith. The day I visited the new and modern synagogue I thought I would just cross the street and take a peep at the old Ghetto and the clean little whitewashed church on the corner. Imagine my surprise when I looked up and read the inscription over the door in large black Hebrew letters and translated in Latin on the other side. The saying of *Isaiah*, I believe it was something like this, "Will you ever hearken, you stubborn, incredulous people and come unto the living faith." From what I have seen of the Roman Catholic church from Jerusalem to Rome, in my humble opinion, I think it is the most magnificent organization in the world, for it has never lost sight of a single point in its favor.

Menton, le, March 24, 1906...

Since a week we are here resting from our labors of sight-seeing. This remark may sound very strange, but it is nevertheless a task, when you travel uninterruptedly for three and a half months, visiting during that time Gibraltar, Spain, Egypt, Palestine, Greece, Sicily and Italy. This is the first opportunity I have had to fulfil my promise, to give you what information I had gained regarding the condition of Jews during my trip in these various countries.

GIBRALTAR.

In Gibraltar I found a population of 3,000 Jews. Originally they had came from all parts of southern Europe and Africa. They enjoy the fullest privileges under British rule, are prosperous and respected by all their fellow citizens, and are regarded as good loyal English subjects. They have four places of worship, naturally all are very orthodox, observing all the holidays and keeping the Sabbath day very strictly, for which their Christian

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and Musselman neighbors seem to respect them the more. During the recent smallpox epidemic the Jews were entirely immune, although the plague raged very badly just across the borders in Spain, and even a few cases were found in the clean city of Gibraltar. A Christian remarked to me that it was due no doubt to their strict observance of the dietary laws.

SEVILLE.

In the city of Seville I was surprised to find a small community of fifty persons or eight families. They had come originally from Morocco and settled there fifty years ago. They are mechanics and small traders. Most of them are very poor. They all live in the same street in unclean houses near the old Jewish quarter. The Ghetto has been transformed and beautified, but still retains its old name, which recalls many sad and bitter memories. The place where they meet to worship, or the synagogue as they call it, is a small room about 12 by 14 feet with one window. A row of plain wooden chairs standing against the spotless whitewashed walls—the name of the owner written on a piece of paper and pasted on the back of each chair, an old Moorish lamp hung from the centre of the ceiling, beneath which stood a simple desk covered with a clean cloth which served the purpose of a pulpit. In the corner near the window in a cupboard-like closet the Torah was kept hidden from view by a red curtain. Above this closet on two wooden tablets the ten commandments were written in large black letters surmounted by the cap of the high priest painted in red and gold, the only ornament to relieve the room of its prison like appearance. It was late Friday afternoon and the usual *Shabbos goy* was preparing this clean simple place of worship for the faithful sons of Abraham. I must admit I was very much moved and impressed especially when they gathered around us and eagerly inquired for news regarding their unhappy co-religionists in Russia. Mr. A. Sabal, the richest merchant in this little community, gave us a hearty reception. Mr. M. Levy, the concierge or head portier of the hotel Madrid, is the only man in Seville that speaks six languages. I was told that there are a few Jews living in the cities of Malaga. Cordova and Granada.

CORDOVA

While passing through the old Ghetto in Cordova and seeing the words "Jewish quarters" written on several of the corner houses, in a spirit of fun I inquired of our old guide, a Catholic, what had happened to the Jews that once lived there. He looked at me with the utmost surprise, and replied, "Why, Senora, they are all in hell long ago!"

The old man was so firmly convinced of the truth of his statement, that I did not wish to shock him by telling him of the many blessings in disguise which rose from the sickening fumes of the auto-da-fes of his own country to bring forth beautiful fruit in other lands!

TANGIERS

I was prevented by the weather from visiting Tangiers, but I was told by a gentleman from Morocco, that the Jews there were quite prosperous and happy, and enjoyed the same privileges as their Musselman neighbors. There are some Jews scattered throughout Egypt, but the city of Cairo contains about 6,000. The rich and wealthy live in beautiful houses in the best parts of the city, the middle class and the poor in the old Jewish quarter, in the poorest part, in which they are huddled together like pigs in a pen. It would be hard to find the proper words without using offending language to describe the ab-

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solutely filthy condition of their houses and streets. Not having an abundant supply of water, and being obliged to buy it or carry it from a distance, they hardly ever wash themselves or their dirty rags. The dreaded Egyptian eye disease has caused much blindness among them, and they seem to be afflicted with this terrible scourge much more than their Musselman neighbors. They make no effort whatever to cure or heal, and it is a pitiful sight to see half-naked little children leading blind men and women around the streets. The Jewish Benevolent Society cares very liberally for the sick and needy and supports one hospital. They have tried to establish a home for the aged and homeless, but they prefer to live among their friends and beg from house to house. In fact, they employ the old method of alms giving, and consequtntly have numberless *schnorrers* instead of teaching them to help themselves. Mr. Felix Suares, the well-known philanthropist, or "Baron de Hirsch" of Cairo, has always advocated our Western methods of schools for teaching trades and arousing the young men and women to a better and higher living than the lazy Oriental life they see around them.

CAIRO.

Naturally here again all are very orthodox and the different sects among them have many superstitions which are entirely new and strange to us of the Western world. The grand rabbi of all Egypt lives in Cairo, not in the Jewish quarters, although he holds court there and conducts all business relating to the domestic and spiritual welfare of his people. He is a fine looking man of great learning, much respected by all and honored by the Sultan. He received me most graciously and permitted me to witness a case he was trying of a poor woman, a widow of only three days, who refused to leave her parents and marry her husband's brother, and follow him into the country before he could prove to her satisfaction that he was able to support her. The grand rabbi gave her ninety days to reflect, and the man the same time to bring proof that he could support her; meanwhile he sent a clerk of his court to seal up all her belongings. I spoke to him about employing some of our Western methods of uplifting those wretchedly poor people and promised to send him the year books of our institutions and also a copy of THE AMERICAN HEBREW. I could not help telling him that the reformed Jews had done so much more in our blessed country to assist their less fortunate brethren then the orthodox, whereupone he gave me the following interesting answer: "Madam, it is immaterial to God how you come to him to pray, whether you climb in through the window or you walk in through the door!"

There is one very pretty modern synagogue in the new part of Cairo and quite a number of old ones in the Jewish quarters. Most of the Jews in Cairo are descendants of those who fled from Spain during the Inquisition. They still speak Spanish. In the city of Old Cairo, now almost deserted, near an ancient Coptic church, is a very small old synagogue, I was told that since a thousand years a synagogue has always stood upon that spot. The caretaker was delighted when he found I could speak Spanish.

I did not visit the Jewish community of Alexandria, which numbers about 2000. The chief rabbi is a very able and energtic man and has established technical schools.

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A Plea for Religion

By Dr. G. Stanley Hall

A very eloquent address was delivered by Dr. G. Stanley Hall, President of Clark University, at the laying of the corner-stone of the new synagogue, Shaarai Torah, of Worcester, Mass, on April 29, on the record of the Jewish people.

Dr. Hall said:

"I thank your committee for the opportunity of bidding you a hearty god-speed in founding to-day a new temple for the worship of God. In this work you should have the sincere good will of every broadminded Christian citizen of Worcester. It is not enough to say that any religion is better than none. The common enemy and danger of every religion in the world to-day is indifference and neglect, and the greatest issue to-day is not between creeds, but between those who have any faith and those who have none. Even those who wish to convert others to their own belief are slowly coming to believe that the best first step is to revive the ancestral faith and to bring out again all its power; to make the Mohammedan a faithful and devout Mohammedan. In lands of Buddhism, to revive its traditions, to make the Jew a good Jew, and the Christian a good and worthy Christian. All the great religions of the world teach a larger, purer life, and the public and private life of the country is better from each of them, and heaven knows we need all that all of them will do. Not only did our faith spring from yours, Jesus being born a Jew, but the puritanism of New England was fashioned more on the spirit of the Old Testament than on that of the New, and the old type of Yankee, with his sternness of worship and his sharpness in trade, was not so different from the Jew that they should not both have a deep feeling for, and a mutual understanding of, each other.

If you will allow me a word of exhortation, I would say, do not conceal, but magnify, and be proud of your race, your names and your religion. Conserve for your children the grand old names, Israel, Abraham, Moses, Rebecca and the rest. Frequent the worship of this synagogue. Train your children in Hebrew and tell in your homes the magnificent traditions of your race. Teach them your history in Sabbath schools, give freely to finish this temple and sustain its service. I have always had Jews in my classes at Harvard, Johns Hopkins' and at Clark, and I think my colleagues would all agree with me that those students are best, and that is saying very much, who if not orthodox are not too much reformed. In comparing the methods of church schools of all faiths you have great reason to be proud of the educational value of your own stricter modes of training. Your historical courses and texts are admirable and their pedagogic results are significant lessons to us. Keep therefore all your holydays and festivals, and make the most of them, not only for yourselves but for your children. Do not let business cares encroach on the fullest use of every opportunity of worship here. As you grow rich and prosperous, do not fall away and become lax and indifferent and forget to worship the Lord in all the beauty and holiness which becomes His house, for He is still a God, jealous for righteousness,

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who rewards goodness and punishes all that is evil. Do not forget that yours is not only a race, but that your religion is an heritage no less precious, if not more so, than your blood.

"History teaches that a race cannot preserve its heredity if it does not also conserve its faith. Do not give ground as some Christians are doing, for some prying investigator to show by figures that while nominally adhering to your faith as the generations pass your children are slowly growing ignorant of the Lord and great prophets and of your incomparable traditions, and do not forget the past in the new future that is opening before you in the new world. Do not let commercialism, the money madness of our age, in its tortuous methods and its often equivocal standards of integrity and respectability, obscure the eternal virtues of justice, philanthropy and honor. They are our dangers, as I presume they are yours. As your race is the most cosmopolitan, with the largest extension in both time and space, you ought to take the largest views of life, and will do so if you rise to the full height of all your opportunities. In our American colleges and universities there is no Jew or Gentile. Our scholars study Semitic languages side by side with yours. We excavate Babylon, Nineveh and Jerusalem, collect archaelogical remains, decipher ancient inscriptions, publish learned memoirs together. It is up to us both now to forget all ancient differences and to co-operate no less cordially and honorably in all other things. Finally, at the very least, we have the common bond of citizenship and public service so well represented by both the person and the long distinguished ancestry of the gentleman who is to follow me and by the splendid patriotic record of your race in our country's history. You, at least, can never forget that the love of country and love of God are one and inseparable and that the true worshiper is also always and everywhere the true patriot."

Zangwill and The Territorial Organization

The inaugural meeting of the Central London Branch of the Jewish Teritorial Organization was held on Monday, April 23d. The principal address was delivered by Mr. Zangwill, who said, in part:

MR. ZANGWILL'S ADDRESS.

That it should be necessary to hold this meeting at all is a proof of the lethargy of humanity in general and the Jewish people in particular. The necessity for a Jewish land of refuge is so glaring, written as it has been in letters of blood across half a continent, that all Christendom should have combined with all Jewry to push forward our political negotiations. True, charity—mainly under the generous inspiration of Lord Rothschild and Mr. Schiff—has poured some £600,000 into the Russo-Jewish shambles. But the mere material damages at one town, Rostoff-on-the-Don, were officially set down at just £600,000. And there were over 300 towns and villages involved. The futility of this kind of help needs no further demonstration. These same £600,000 are three years' interest on a capital of £5,000,000 at four per cent. In three years a great Jewish colony established by these same £5,000,000, could have become self-supporting, while the appreciation in the

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value of land would have paid the further instalments of interest. But a Jewish loan is a new political conception. Even a Russian loan is easier to negotiate. (Laughter.)

JEWISH COLONIZATION ASSOCIATION.

Such a Jewish capital, only about twice as large, was once put together for this very purpose. The late Baron de Hirsch planned to give the world the spectacle of a land populated by rescued Russian Jews. "What will Russia say then?" cried the Baron to Mr. Lucien Wolf, "when she sees hundreds of thousands, perhaps millions, of Jews tilling the soil in peace and prosperity! In two years' time I will charter a ship and take out the journalists of the world to describe the spectacle." Where is that happy land? Ask of the ICA. It will show you a few petty colonies dotted through four continents. The mountain in labor has produced a swarm of mice. Had the ICA instead of bestriding the globe limited its operations to a single territory, and taken one great stretch of land, as every sensible syndicate does, there would by now have existed at least the nucleus of the land the Baron dreamed of. Cecil Rhodes with only £1,000,000 to start with created Rhodesia with its 750,000 square miles. The British North Borneo Co., of which our friend Sir Alfred Turner is a Governor, has a capital of £800,000 and rules over 31,000 square miles. The British East Africa Co., which administered 200,000 square miles, began with £250,000, which is at the rate of 25s. per square mile. The method of the ICA is on the other hand carefully calculated to produce a minimum of result at a maximum of cost. It acquires a piece of virgin soil upon which it places Jewish farmers who have all the trials and travails of the pioneers in a new land.

Yet, when they have struggled through to success what is this success? The success of a few thousand souls. Has their work helped to make settlement on the territory easier for other Jews? Not a jot. All the land around belongs to non-Jews. The pioneers have pioneered but there are no followers; there is success but no successors (laughter); the mountain has labored, and the mouse is duly chronicled in the Annual Report. The ICA has had all the toil and expense of planting a dozen Jewish States; its administrators have striven in a hundred directions with a zeal and an unselfishness which I cordially recognize; but in the day of darkness and despair, with the gates of all the world shutting against the the wandering Jew, is there one Jewish corner to which he can direct his bleeding feet? It is a failure not of good will but of method. Baron de Hirsch himself seems to have set the example of inefficiency. In order to found a great Jewish colony he paid for the land and he paid for the transport of the emigrants from Russia. But there are undeveloped countries under the British flag which give land for nothing, and subsidise passages, and are even ready to foster rural pursuits by bounties. Russia, moreover, was in those days willing to pay a bonus for every Jew exported. Between the country wishing to pay a bonus to get rid of a man, and the countries ready to pay another bonus to receive the man, it would almost seem as if a skilful financier might have run the whole ICA without paying a penny, perhaps even at a profit. (Laughter.)

THE TERRITORIAL SOLUTION

But if Baron Hirsch has not created a Jewish land he remains the father of all future Jewish colonisation (hear, hear), and if the ICA has done nothing else—and it has done

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much else, too much else—it has at least proved the capacity of the Jew for agriculture. A population of 10,000 scattered over the Argentine colonies proves that the ITO nourishes no delusive dream, for had these 10,000 souls been aggregated under the right political conditions they would have formed the nucleus of a Jewish land. It is a mere question of arrangement of atoms. The atoms are there—the agricultural units without which no new land can be built up. Solid materials for our foundations lie around in abundance. It but remains to transport them to a soil where the political architect can rear his superstructure.

And to-day there are elements of success which did not exist in Baron de Hirsch's day. He was a pioneer, a pathfinder, compelled like all pathfinders to grope in the dark, and like all pioneers to struggle with an unbelieving generation. His was a voice crying in the wilderness. No one would help him, he complained, except the *schnorrers* (laughter), and so his colonisation was artificial, eleemosynary, a herculean *tour de force* done off his own bat. To-day, under the inspiration of Zionism and Territorialism, the Jewish masses have awakened to the notion of self-regeneration. In Russia the ITO counts among its adherents an organized group of 30,000 young men who would lay down their lives for a Jewish land as cheerfully as other thousands of young Jews are laying down their lives for the Russian revolution. Myriads of the Russian middle-classes are planning their exodus to new lands, prepared to go out in groups of hundreds and to found village communes, exactly as townships were founded by the settlers of New England. Russian millionaires, like Brodski and Halperin, have announced their adhesion to the ITO's programme (cheers), and I hold their signed promises of financial assistance. (Renewed cheers.) Here, then, are all the factors necessary for the new creation. The moment is ripe. It but remains to find a suitable territory and to arrange the political conditions with a favorable Government. It is a happy coincidence that the necessary sympathy has been exhibited by the British Government, under which Russian Jews would most gladly live and become loyal and devoted subjects. (Cheers.)

THE BRITISH NEGOTIATIONS.

Both Lord Elgin and Mr. Winston Churchill have accorded me interviews, besides writing the sympathetic letters that have been published, and although the negotiations has yet reached no decisive stage the ITO remains unshaken in the belief that England will not refuse the chance of a magnanimous historic action and a new market. We can carry the British flag to regions over which it only nominally waves, and add another to the long list of daughter colonies that arise to call England blessed. (Cheers.) And in this Jewish land, as the Mosaic law commands, there would be equal rights and equal freedom for all, one and the same law for the Jew and for the stranger within his gates. (Hear, hear.)

OBJECTION TO AUTONOMY.

The growth of a British-Jewish colony *not* on an autonomous basis would be a danger to the Jews of the world. Imagine the reactionary effect even on our own status if a great British Jewish colony had to be permanently ruled from above, like a colored population. Fortunately such a peril as that is averted by the Constitution of the British Empire, which, after a probationary period while the colony is being established, invariably accords autonomy to its white settlers. The rise of Parliaments and Prime

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Ministers is almost automatic. To do our opponents justice, however, it is not really Autonomy they object to, though they think it is; it is Aggregation that is their real terror. By the liberal laws of Britain, Autonomy is only another aspect of Aggregation. It follows Aggregation as the fruit follows the flower.

RIVAL POLICY OF DISPERSION.

It is Aggregation, then, that is the veritable bugbear. And the rival policy of Dispersion is announced as the true salvation. The great aggregations of Jews already in existence are to be broken up. I declare I know nothing more amazing than the doctrines of Conservative Jewish politics. Propounded outside the Ghetto, they would seem to out-do the wildest paradoxes of Bernard Shaw and Gilbert Chesterton. In small far-scattered colonies is economy, and in a great concentrated colony is extravagance and fantasy; in the absence of autonomy is political security; in disintegration is salvation; in aggregation is danger and insecurity. These propositions would leave even Jews breathless if they were not spoken by men with long white beards. (Laughter.) Aggregation is the law of life; disintegration is the law of death. It will not help you to say that Judaism is only a religion. Birds of a feather flock together. No man willingly lives except in his own religious community, and the larger it is the happier he is. The real origin of these extraordinary paradoxes, which fly in the face of all human history and all human experience, lies precisely in the Ghetto taint, in the Ghetto state of mind, in the yellow badge which has left its imprint upon our souls. Accustomed to live as a tolerated minority in a hostile or alien environment, the Jew regards every newcomer of his race as a distinct source of danger.

Now, this danger from aggregation is a true danger, and nothing better illustrates the topsy-turveydom of Jewish existence than that aggregation, which to all other peoples is the source of security, should be to us the source of danger. But this danger obviously only exists when the Jew dwells in an alien environment. It is by a most peculiar psychological fallacy that the instinctive objection to aggregation is carried over to the case of an aggregation of Jews in a land of their own. To analyze the pathology of dispersionist politics is, however, superfluous. There is a much simpler answer to this policy. It is impossible.

THE BOARD OF GUARDIANS.

We cannot break up the Jewish people into convenient groups and scatter them symmetrically about the world. The reason is simple, so simple that it has hitherto escaped attention; they are not ours to scatter. They are their own masters, as much as you and I. Every Jew pursues his own ends and settles where he pleases, as freely and selfishly as you and I, or your grandfather and mine. It is only over the submerged tenth that you have any power whatever. Who pays the piper can call the tune, and the insignificant minority whose migrations are subsidized can alone be scattered.

But the vast majority of our emigrants travel with their own resources and are certainly not to be dictated to. They follow the lines of greatest attraction or least resistance. And these lines lead to places where Jews are already aggregated. They lead to great towns, to urban congestion and political perplexities.

PRESENT EMIGRATION RESULTS.

But the broad fact is clear—out of

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over 90,000 emigrants the Board of Guardians controlled less than 900. And all the other Boards together do not control 9,000. Well may we say to our Conservative friends, "Your charity touches barely the fringe of the Jewish problem. Your theory may be dispersion but in practice your lack of politics merely serves to increase aggregation. It is under your régime that the East Side of New York has become packed with Jews more thickly and unhealthily than any Jewish slum in Eastern Europe, nearly 400,000 Jews in one square mile. Your ICA plans colonies in the virgin soil of the Argentine, but the actual result is a ghetto in Buenos Ayres, a ghetto, too, with few of the virtues of the European ghetto, for the result of the transplantation to other lands with other manners is an appalling deterioration of Jewish morale, and vices and a traffic in vice spring up which are new phenomena in the history of a nation of priests. The perennial flood of Jewish emigration, of emigration heedless of Jewish interests, devoid of any common or inspiring ideal, and seeking only the individual profit of safety, this flood which flows everywhere, everywhere bringing urban congestion, moral degeneration and political difficulty, is utterly beyond your direction and guidance.

The sharp collision in Western lands between the Jew's Sabbath and the demands of life adds to the debacle, producing a terrible conflict, a choice of economic suffering or religious disintegration. In New York the orthodox Jew is driven into peddling, so as to escape Sabbath labor. Our own Board of Guardians is at its wits'-end to find Sabbath-closing employers for Jewish boys. The whole area of economic activity is restricted, far more cruelly than by any Russian or Rumanian ukase. I am not an orthodox Jew, but it is one of the many paradoxes of Sir Samuel Montagu, to denounce as a "Ghetto State" a land in which the Sabbath could really be kept.

CHARITY VERSUS POLITICS.

"But," asks our professional philanthropists, "if we cannot control the movement of 900 people a year, how do you propose to control 90,000? It costs £50 to plant a single colonist on a soil, where will you get the £50,000,000 with which to take even the first million of Jews out of Russia?" Now, a megalomaniac I may be, but I am not such a megalomaniac as to propose either to control the movement of 90,000 a year, or to take a million Jews out of Russia. The ascription of such designs to the ITO comes out of the absurd conception that the ITO is merely a rival Board of Guardians of a megalomaniac cast. (Laughter.) So far has this confusion gone that in a certain amazing Manifesto the Councillors of the ITO were described as good men. (Laughter.) For my own part I repudiate the suggestion. (Renewed laughter.) I am a politician. It is the plethora of good men and the paucity of politicians that is responsible for the present plight of our people. Imagine the fate of an Englander looked after only by the parish authorities, with Mr. Bumble as the one paid official. Our problems are only in a small degree problems of philanthropy; they are mainly political problems.

But your philanthropist has a sympathetic affinity with the *schnorrer*. (Laughter.) The *schnorrer* lives from hand to mouth, and so does his benefactor. (Renewed laughter.) Both types of men refuse to look beyond the moment, and further than the immediate satisfaction. But our Ghetto-born aversion to creating a large Jewish politics does not enable our people to dodge Jewish politics. By attending to the 900 charity cases

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and letting the 90,000 go to the devil, by shirking a constructive policy, you are adopting politics in its worst form of passive non-resistance.

METHOD OF TRANSLATION.

Let me tell you a little experiment that was tried in America. It was sought to break up a congested part of the Ghetto of Philadelphia. Far from this noisome quarter, with its couple of rooms for a family, a new and healthy quarter had been built in which neat cottages with bathrooms and little gardens solicited occupation. But there were no Jews in the quarter. Also, the rents were a little higher and there were car fares to pay to and from work. So no Jews went. To remove thousands of families artificially thither would have been—megalomania. What did our Philadelphia philanthropists do? They became politicians; they developed the wisdom of the serpent. A score of families carefully selected so as not to be related, but each with the largest possible number of sisters, cousins and aunts of its own, were told that if they moved to the new quarter the cost of moving should be defrayed, and for one year—for one year only—their carfares and the surplus of the new rent over the old should be paid. The bargain was struck. The 20 pioneer families departed for the new territory. Presently, on Sundays and holidays, their friends and relatives in the Ghetto, their sisters, cousins, and aunts, rode out to visit them. The slum-folk saw the green gardens, they saw the clean comfortable cottages, they saw the wonder of the bathrooms, the taps hot and cold.

Let the ITO establish but a 1,000 carefuly selected agricultural families on a virgin territory, with room for expansion; let it leave no stone unturned to ensure their success; let it add the magnet of Jewish self-government; let it set before Jews still in the ghettos the vision of a Jewish New Zealand to be realized if only they will come in and help to create it—and you may safely leave the rest to the law of gravitation. Thus, even without raising a Jewish loan from the Christians, the £600,000 that have been poured into the bottomless bucket of Russian misery, could on the manifeste's own figures of £50 per colonist, have placed a pioneer population of 12,000 souls on a Jewish soil.

THE PLIGHT OF THE ALIENS.

Few things in history are sadder to contemplate than the wretched body of so-called undesirable aliens, hounded out of Russia, turned out of Rumania, worried out of Berlin, warned off from Paris, dismally apprehended in London, grudging received in America, hurriedly deported to the wilds of Canada—these poor relations of ours whom we are all so anxious to hide away. Yet it is emigrants of this sort that a great French writer, Anatole Leroy-Beaulieu, has said that he never meets one of these melancholy processions without thinking that perchance one of these pitiable Jewesses, emaciated by the fatigues of the journey, carries under her heart some future Messiah or science or art. We do not for a moment say that we are prepared instantaneously to receive this emigration, that with a hey, presto! we will raise you a Jewish land, or with a magic carpet transport the Russian Jews to it. But everything must have a beginning. The land to which Russian Jews now so eagerly flock was not even known to exist when our ancestors were exiled from Spain. And it was not till the 17th century that a small band of Pilgrim Fathers, wintering on a desolate snow-bound shore, laid, at the sacrifice of half their lives and for the sake of their religious convictions, the foundations of Boston, Philadel-

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phia, and those great commercial enterprises which have brought such splendid opportunities to the American Jew. History is made not by years, but by decades and generations. It is the failure to plan out a Jewish future, the Jewish shortsightedness, the weakness for living from hand to mouth, the childish demand for immediate results, that must be corrected, and corrected by a patient statesmanship if the Russo-Jewish or any other Jewish problem is ever to find a permanent solution.

MR. SCHIFF'S ARITHMETICAL PARADOX.

From other quarters, too, we are told that emigration is no remedy for the Russo-Jewish question. My friend Mr. Schiff has made the much trumpeted discovery that however many Jews leave Russia there will always be 5,000,000 Jews in Russia. Did I not say that for genuine paradoxes you must go to our philanthropists? As we have seen Sir Samuel Montagu vying with Bernard Shaw, so we may now see Mr. Schiff emulating the arithmetical paradoxes of the late de Morgan. What Mr. Schiff really means is that the 100,000 Jews who leave Russia every year represent only the surplus of births over deaths. But what proof has Mr. Schiff that this 100,000 will not or could not be vastly exceeded. The population of Ireland at the census in 1841 was 8,175,124. At the census in 1901 it was 4,458,775. To-day it is even less. Yet we can imagine an early Victorian Schiff meeting all our appeals for Irish emigration with the dogged dogma: "However many Irish leave Ireland, there will always be 8,000,000 Irish in Ireland." (Laughter.) 5,000,000 Irish have left Ireland. 5,000,00 for the surplus of births over deaths leaves another 1,250,000 to be accounted for. 5,000,000 souls have left Ireland—the exact number of the Russian Jews whose transplantation is so impossible.

And what Board of Guardians performed this stupendous feat of transplanting them? Why not even an Irish ITO was necessary. It performed itself. A centre of attraction had been set up in America. A few pioneer emigrants went there and prospered, and the law of human gravitation, the law that like flies to like, accelerated by the driving pressure of poverty, has wrought the whole miracle. Pressure from within, attraction from without; there is the whole secret. Surely there is enough driving pressure from Russia to more than duplicate the story of Ireland. "The whole town is a perfect ruin," wrote a Jewess of Tschernigoff in a private letter which has found its way to publication. "My young brother perished in the conflagration. My sister Esther was subjected to unspeakable violence and then cut to pieces by ferocious Cossacks. My old father lies near me upon the ground and groans. His eyes have been put out with a red-hot iron. God have mercy upon us!"

Natural emigration will suffice us for many a long day. The driving power is but too strong. Let us only put as much drawing power into our centre of attraction and the Jewish question will largely solve itself. And that magnetic power can only be the prospect of autonomy. That alone can counteract the superior attractions of other lands while the Jewish land is rising from the wilderness. Around the flag of a Jewish land will rally not only Jews from the Pales of oppression, but Jews from the land of freedom who feel that their freedom is only a false freedom, an unworthy boldly constructive: it enters into no competition with the Board of Guardians. It is as a political instrument and as a political instrument only that

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the ITO proposes to work. It does indeed hope to guide the movement of the 90,000 emigrants, and to see a million Russian Jews established in a Jewish land. But to carry them there artificially would be like repeating that costly blunder of the Romans who, to bring water uo to Rome, built the colossal aqueduct you may still see stretching its useless length on high across the Campagna. The ITO proposes similarly to use the natural forces of human nature. It will build no costly aqueduct to carry the stream of emigration up the hill of colonization. The stream must rise of itself, by the pressure of its own forces.

The Jew in American Fiction

A Bibliography by Joseph Lebowich

The following bibliographical notes are given in the hope that they may prove to be but fragmentary. They ma ybe of some interest, and perhaps of value to those who wish to follow the Jew through the devious path of American fiction. The compiler would consider it a great favor to be supplied with the names of American novels or short stories in book form which, in whole or in part, relate to Jews or Judaism. They may be sent in care of THE MENORAH MONTHLY, New York. An exhaustive bibliography of the Jew as presented in American fiction would be both valuable and instructive.

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Meir, The Wonder-Worker

THEY called him Meir, which means "the enlightener," for it was said of him, he could enlighten the aged. The name his father had given him was forgotten,—Meir he remained; but to that was often added the title "Wonder-worker," and tales were told of his control over man and nature with the aid of an unseen power.

It was not known where or when he was born. No one had heard of his father or mother, so the story got around that he was of imperial descent, that the emperor Nero was his father. It is commonly understood that Nero was assassinated at Rome. That was a myth, said many people in the East. Nero merely disappeared from Rome. He reappeared in the Orient. He became a convert to Judaism, said many of the Jews, and Meir was his son. The honor of having had such a father as Nero is rather doubtful, but there is some appropriateness in giving the credit, such as it is, to Meir. For though Nero was an atrociously wicked creature he was also very clever. He was proud of his talents as an artist, as a musician, as a poet; and Meir, too, was exceedingly clever, and there was not lacking just a grain of that wickedness which Nero had in too overflowing abundance.

One of the chief of Meir's teachers was a certain Elisha, son of Abuyah, celebrated to this day as a traitor and apostate, of whom the righteous people of the time regularly spoke as "The Other"—that is to say, "That unspeakable thing." Meir was reproached for having any intercourse with Elisha, but he maintained that there was a great deal of good in the man, and he enjoyed his conversation about science and philosophy. "When I find a juicy pomegranate," he said, "I enjoy its contents and throw away the skin."

Elisha broke the Sabbath law by riding a horse. But at such times Meir would accompany him on foot. They once were proceeding in this way, engaged in interesting conversation, when they reached the limit of the city. Elisha said to him, "Turn back; thou canst walk no farther according to the law." Though he disregarded the law himself he did not wish to lead the younger man into doing the same. "Return thou also," replied Meir, but Elisha had chosen his course deliberately and could not be persuaded to change. "There may be pardon for other sinners," he said, "but for me the gates of mercy are closed." And he went his way.

Meir was faithful to his disreputable friend to the end. Indeed, a great deal of goodness must have been there to induce such attachment. After the death of Elisha, the good people of the land said that smoke issued from his grave. Meir went there and cast his cloak over it. "Rest here in the night," he said tenderly, "in the dawn of happiness, the God of mercy will deliver thee."

It was in Meir's time that the Roman emperor Hadrian forbade the Jews to observe their religious ceremonies. The revolt of Bar Kochba occurred, in which another of Meir's teachers, Akiba, took part and met his death. Meir's father-in-law was also one of the victims, and his wife's sister was sold as a slave in Rome. His wife persuaded him to try to rescue the young woman. He disguised himself as a wealthy Roman and travelled to the great city. When he came to the house where she was held prisoner

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he inquired of the keeper concerning the lady. The keeper spoke with admiration of her beauty and goodness. Meir offered him a sum of money to let her go, but the keeper was afraid of his superiors. "Have no fear," said Meir, "when danger threatens you call on my God; say, 'Help me, God of Meir;' you will not be hurt." But the keeper hesitated. Thereupon Meir approached a pack of savage watch dogs that tore at their chains near the gate. Speaking a mystic word he bade them be quiet, and every hound instantly cringed at his feet. The keeper was convinced Meir had power and authority superior to his masters', and he allowed the lady to be taken home.

Meir knew a trade as did all the learned men of his time. He was an expert copyist. His workmanship was as skillful as his intellect was brilliant. His memory of what he copied was wonderfully clear and strong. Once when he was going from place to place teaching and lecturing he came to a small town the evening before Purim. It happened that there was not a single copy of the Book of Esther in the community. But Meir was not troubled. He sat down and wrote out the whole book from beginning to end without a single mistake, and the reading went on as custom required. His ability in debate and the acuteness of his reasoning were such that people said, "Meir is able to give one hundred and fifty reasons to prove a thing clean, and then give as many more to prove it unclean." Naturally such brilliancy created some distrust of his opinions, for men would think the arguments very fine and conclusive, but they never knew what fine arguments might be given later on the other side. So they formed their own opinions and let Meir's alone.

Breadth of view and a tolerant spirit were most characteristic of Meir. He believed that a good heathen had a chance to go to heaven as much as a Jew. In support of his view he quoted the Bible, which says, "Ye shall therefore keep my statutes, which, if a man do, he shall live." That is to say, doing right is the only condition on which a man receives approval, whether he be Jew or Gentile.

He had keen insight into human nature. "Don't try to conciliate your friend in the hour of his passion," he said, "nor console him when his dead is laid out before him, nor strive to see him in the hour of his disgrace." And again, "Love the friend who admonishes thee, but avoid him who flatters thee; for the one leads thee up to life, while the other pushes you out of the world."

He loved learning passionately, so much so that in this respect he came very near to intolerance. "He who gives his daughter in marriage to an ignorant man," he said, "does as if he put her before a lion." And yet his courtesy never permitted him to remain seated in the presence of an old man, however uneducated he might be. His favorite saying was, "Keep the law in thy heart, and be lowly in spirit."

Meir's wife at a terrible crisis in their life proved that she was indeed of the stuff of the martyr Teradion, her father, and the equal of her renowned husband. They had two sons, both of whom died one Sabbath day while Meir was engaged in study at the Academy. On his return she met him composedly. Her countenance was almost cheerful. She had a legal question to propound, she said:

"Suppose one had received two very precious jewels for safe-keeping and became so enamored of them that one forgot who was the real owner, and when the depositor finally came to claim them, one disputed his right and maintained that the affection which had grown up in one's heart

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for the treasures was sufficient justification for keeping them. Would the law sanction such an attitude?" Meir began to suspect something was wrong before she was half through, and that was, of course, what his brave wife wished him to do. When she paused, looking him earnestly in the eyes, he replied, "The case is plain; the jewels belong to him who lent them.—But where are the boys?" She held him a moment longer: "Remember your decision;—God lent you two sons—." She could speak no more, but led him to where they lay side by side. He looked at them and then at her, and at the sight of her fortitude he straightened up. They ended the Sabbath together in peace, as they both thought proper.

Meir was a member of the assembly of wise men, the Sanhedrin, which sat in the town of Usha. The president of the assembly liked to magnify his own position. He issued an order that when he entered the room the whole assembly was to arise. Meir held an official position lower than the president, but he considered himself fully as good a scholar. His difficult questions annoyed the president, until he was expelled. He then supplied the other members with hard questions to ask, and the president threatened to excommunicate him. "I care nothing for your excommunication" replied Meir. "Tell me first, if you know what is the law on the subject, what persons may be excommunicated, for what reasons, under what circumstances, and I'll respect your sentence." With that he left the assembly and the town. He went to Asia Minor, where he lived in exile until he died. He never ceased to love his native land. "Bury me by the shore," he said before he died, "that the sea which washes the land of my father's may touch my bones too."

Osiris and the Israelites

By Abram Lipsky

It was something like three thousand years ago that old Kohath was sitting on a log by the side of the river Nile, holding his net patiently in the water, waiting for an addition to his supper to come and be caught. Young Izhar came along with his frowsy dog at his heels and inquired sympathetically, "What luck?"

"So, so!" grumbled old Kohath in his Egyptian language.

His humor was a little melancholy and he lacked the solace of a pipe, for that was long before Virginia was discovered and tobacco was unknown to fishermen. He spat the juice of a green weed he was chewing into the water, and turning his head slowly, remarked, in his native Egyptian again, of course:

"Where'd you get that pup?"

"He was hanging around the kitchen-door," replied young Izhar in the same language, "and I took him in. He belongs to me now."

"Reminds me of a dog I once had." muttered old Kohath.

An eddy in the water attracted his attention, but it came to nothing. After a few minutes silence he spoke again, slowly, as if dragging things up from a great depth.

"Never saw a dog act so strangely

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as he did that night."

"What night was that?" inquired young Izhar.

"The night King Rameses was drowned in the sea."

He spat a few times in silence while young Izhar remained respectfully expectant.

"Yes, sir, that was the blackest night I ever saw in all my life," went on old Kohath, looking from the corner of his eye first at the dog and then at the boy. "I had a dog that looked just like that there one. In fact, I thought that might be Osiris, when I first saw him."

The dog meanwhile stood looking with a bored expression through the long hair that covered his eyes, over the water. Young Izhar had pity on him and picking up a stick, threw it into the water. The dog was after it in a flash.

"Just like Osiris!" murmured old Kohath.

Young Izhar felt that something was on the old man's mind but he knew that the quickest way to get the story was to maintain a polite silence.

"That night I was telling you about," old Kohath began again, "I was sitting at the table reading;—I was just about your age. Father and mother were talking in low tones, and Osiris, that dog of mine, lay under the table. All my older brothers and sisters had gone away to visit cousins in a neighboring town, and I was the only child in the house.

"It was getting towards midnight when I noticed Osiris acting rather strange. He would get up. go to the door and stand there with his nose lifted up, and then without a a scratch or a whine return and lie down again. I watched him do this several times, and then I put on my hat and coat and went out. Osiris came too, but remained standing close to my feet.

"I couldn't see anything in the darkness. At first I thought it was because my eyes were tired from the strain of reading, but after I had stood there five or ten minutes and couldn't even make out Osiris at my feet, I concluded that I had either become totally blind or the night was remarkably dark. I chanced to look up, and there were the stars bright as ever; so I knew I was not blind; but not a single object on earth was visible.

"Presently I thought I heard whispers and foot-falls on the road that ran by the house. Every inch of the space between the house and the road was, of course, as familiar to me as the interior of my sleeping-room. Blind-folded as I was, practically, I walked down to the road; and I heard Osiris stepping along by my side.

"As soon as I reached the road, I became aware of bodies moving rapidly past me. I heard thir footsteps and their whispering to one another. Once I was jostled, and once I heard a stumble, followed by a suppressed exclamation and the ringing of metal—a pan it seemed—against a stone. Osiris scampered up close to me, but not a sound came from his throat.

"Was I scared? Well, I was, and I wasn't. I had heard a lot of talk about the Israelites wanting to leave the country all together, and about the king's not letting them go. and I guessed pretty quickly that they were going away. The conduct of Osiris puzzled me most. He didn't act like a live dog, and yet he seemed to have his wits about him and to be in good health.

"Suddenly I beheld a sight that almost took the strength out of my knees. Down the road to the eastward, not in the sky and not on the earth, but half way between them,

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stood a round pillar of intense white light. It was not joined to anything above or below and it seemed to be alive with an inner motion. But though it was of such brightness that the eyes shrank from looking at it, nothing on the earth held any reflection of its light. Darkness lay on the earth while this strange light stood in the air.

"I understood at once, that all those people on the road in the darkness were moving towards the light, and before I knew it, Osiris and I were going in the same direction. The road led to the military parade ground outside the town, and the light was standing directly over the eastern end of the park.

"Here it was possible to make out the figures of human beings and of cattle. I could hear the murmur of many low voices; now and then I caught an Egyptian sentence, but the talk was mostly in Hebrew. Osiris acted as if he understood perfectly what was happening. He didn't seem to be at all uneasy, and that gave me confidence.

"After a wait of about an hour, during which I moved about with Osiris among the people, the murmur of voices all at once grew louder. The pillar of light had begun to move. Everybody followed it, including Osiris and me.

"Well, all that night we travelled in the direction in which the light led us and the next morning, sure enough, there I was out in the desert with thousands and thousands of Israelites and all their belongings. They never stopped at meal times, but ate while they walked. and they treated Osiris and myself kindly. They gave us bread and meat, and they nearly choked Osiris with fondling and petting him. After sunset we came in sight of the sea. Darkness settled down as we encamped on its shore.

"I tell you I was tired that night, too tired to even imagine what father and mother would think about my disappearance. It must have been about eleven o'clock, I was awakened by an uproar. 'The Egyptians are coming!' I heard from every mouth. Everybody was talking and shouting. Some began to cry and weep, and others tried to comfort them. The pillar of light had not been seen that night.

"'Mosheh will save us all right,' I heard some of the men say. 'Leave it to God and him.'

"'It is impossible,' wailed others. 'Here is the sea in front of us and the Egyptians are coming behind. O, why did he bring us here to be slaughtered!'

"In the midst of the hubbub the pillar of light suddenly appeared again, hanging between heaven and earth, directly over the margin of the sea.

"At the sight of the wonderful apparition a deep silence fell upon the entire camp.

"The word went round: 'Mosheh has gone forward to the water's edge.'

"'He is talking with God,' they said.

"Lightning began to play over the water. There was no wind where we stood, but we heard a terrific rushing and howling as of the fiercest storm. Osiris came very close to me and I held my arm around his neck.

"'The pillar of light is moving out over the sea!' came in awe-stricken tones from those around us.

"'The sea is dry!' flew from mouth to mouth. They held back a little. A tremor seemed to go through the multitude, and then they began to move slowly down toward the sea.

"Osiris and I were well towards

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the rear and I kept tight hold of the scruff on his neck. He plunged forward eagerly. It seemed as if that dog wanted to show the rest of us that we were doing a perfectly safe thing. He seemed to have inside information.

"Down we went. The beach sloped seaward rather steeply. The scene had become luminous from the phosphorescence of the water, which stood like two immense walls of jelly on both sides. There was not a drop to wet our shoes. We could see through the transparent walls of the congealed water, the fish swimming about freely on the other side. Some of them had been caught in the sudden change and were fixed motionlessly in the walls."

"Did you see any sharks?" interrupted Izhar from the other end of the log, where he was sitting with his chin on his frowsy dog's head.

"Yes, I did," replied old Kohath, "and many other strange creatures. I don't know the names of them, but they were queer looking objects.

"I couldn't help moving with a kind of nervous hurry, and everybody else seemed to be doing the same. I couldn't help imagining those terrible shining walls loosening up and coming down upon us. They were hundreds and hundreds of feet over our heads and as far as one could see, the passage between them was filled with hurrying men, women, children and cattle.

"There was a more gradual rise of the beach from the sea on the other side, and every man, woman and child when they got up, turned and looked back. A heavy cloud was coming up after the last of the Israelites. But back of it could be heard the shouts of men and the rattling of wheels on the stony bed of the sea. It was the king and his soldiers driving furiously in pursuit of the Israelites. When the last of the fugitives was upon the high land, the cloud that concealed Rameses and his army was still far out towards the middle.

"Suddenly the rushing and whistling of the storm-wind was heard. The lightning and the thunder again played over the sea.

"I knew what was coming, and so did Osiris, I think. We looked away from the sea. When I turned again the waves were tossing fiercely over the track where we had crossed. And that's how King Rameses was drowned."

"Didn't you feel sorry?" asked young Izhar.

"I suppose you've heard tell he was a mighty cruel king," replied old Kohath. "He was that, but I couldn't help feeling sorry for him, —and especially for the soldiers.

"By this time it was nearly morning. The Israelites were singing and dancing, but the sight of that wide water between me and home made me very home-sick and I longed for a way to cross back. I was tired and I lay down and slept with Osiris at my head.

"When I awoke, the sun was shining high; the Israelites were ready for a fresh start, and Osiris was standing and waiting for me to arise. The sea was as smooth as glass. I readily got something to eat and then I whistled to Osiris and started off along the shore. I thought my adventure had lasted long enough. My plan was to go on till I came to a fishing village where I might get passage across in one of their boats.

"After I had gone a short distance I looked back, and there was Osiris, instead of following me, standing still and looking after me with wistful eyes. I called to him. He made a few steps forward, then stopped. I began to walk back toward him; whereupon he turned

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and trotted off after the Israelites. I never saw him again."

"Guess those wonders must have turned his head," remarked young Izhar.

"There's no telling," replied old Kohath, slowly shaking his head. "He was strange from the time those people began to march along the road in front of our house."

"Well, how did you get home?" inquired young Izhar.

"O, I got home all right, after some time," said the old man, slowly beginning to take in his empty net. "I found a fishing smack that was going across, and on the other side I fell in with a caravan travelling in the right direction. The people were all celebrating the coronation of the new king, and my parents were so glad to see me, and so amazed at what I told them, that they let me off easy."

He had his net rolled up and on his shoulder as he said this. Izhar walked by his side while the dog led the way.

"Have you ever seen any other wizard make the sea divide as Mosheh did?" asked Izhar.

"Mosheh wasn't a wizard," replied old Kohath. "The white light—I could almost swear your dog was my Osiris,—but that was fifty-seven years ago. Well. take good care of yourself, boy. Good-bye!"

Izhar looked upon his dog with new interest. He decided to call him Osiris, in order to show his affection for old Kohath, and in memory of the curious dog that had preferred to follow the Israelites to returning with his young master to Egypt.

National Conference of Jewish Charities

SUNDAY, MAY 6.

A COMBINATION of circumstances has made Philadelphia the center this week not only of Jewish interest but also of all those interested in universal charity and philanthropy, for not only are the National Conference of Jewish Charities, the Jewish Publication Society, the Charity superintendents, etc., meeting here, but the National Conference of Charities and Corrections meets immediately after the Jewish conference adjourns, and it will, no doubt, be attended by many Jewish delegates. Delegates to the Jewish Conference began coming in on Saturday evening, in order to attend the special meeting to consider Jewish conditions in San Francisco, which was called for this morning by Judge Mack. The meeting is reported elsewhere in this issue.

This morning quite a number of charity superintendents met at the Young Men's Hebrew Association to discuss matters in which they are interested, and also to organize, if possible, a permanent society of superintendents. Unfortunately, the purpose of the meeting was not clearly understood; there were directors of charity organizations present, as well as charity workers in ordinary, and though Dr. Boris Bogen, the prime mover of the conference, stated his purpose over and over again, it seemed to be the impression that he proposed a "union" of charity superintendents, and once that idea was lodged in the minds of those present, nothing could dislodge it. Those present were opposed to a union of charity superintendents, as was Dr. Bogen. Judge Mack opened the meeting and soon

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left to attend another conference. He gave over the gavel to Mr. Max Mitchell, of Boston, who, in opening with an address, delivered himself of a somewhat lengthy introductory discourse and then opened the meeting for the presentation of a paper. Mr. Jacob Billicof, of Milwaukee, read a paper on the qualifications of the superintendent, and Miss M. Kallisky, of Chicago, read a paper on "Federation." Dr. Bogen also spoke. A desultory and profitless discussion followed the reading of papers, which Dr. Bogen claimed, was not the chief purpose of the conference. The meeting adjourned with no definite future program.

The Conference of Jewish Charities proper opened this evening, at Temple Keneseth Israel, at eight o'clock. There were three addresses, one by Mr. William B. Hackenburg, of Philadelphia, welcoming the delegates, another by Judge Mack, as president of the conference, who read his annual report, and the third by Cyrus L. Sulzberger, on the work of distribution. Music was interpolated between the addresses.

Mr. Hackenburg said that Philadelphia was proud of being selected as the meeting place of the conference. Philadelphia was the home of modern methods of dispensing charity and no people in the world had devoted more time and labor to the amelioration of the condition of the poor and distressed than the Jews, and certainly none with better results. With the growth of our Jewish population the relief work required had increased enormously. Relief societies are being taxed to the limit, our hospitals are constantly being filled, and our orphan asylums and homes for the aged have waiting lists of long standing.

Mr. Hackenburg estimated the amount of money spent by the Jewish people of this country in charity as two million dollars, but did not give that as anything more than an estimate based on conjecture and consideration of the known amounts expended in the large cities. He spoke in high praise of the good accomplished by the federations of charities. They had proved themselves valuable and important aids in the economy of labor, of gathering funds, and in diverse ways had been of benefit.

Judge Mack delivered a comprehensive review of the work of Jewish charity during the year. He touched on almost every phase of Jewish charity, and spoke approvingly of the work of placing out orphans, undertaken in New York, referred to the Jewish Consumptives Aid Society with qualified praise, and to the immigration question and the Jewish Protectory of New York.

Mr. Cyrus L. Sulzberger of New York, the next speaker, was introduced by Mr. Hackenburg as a Philadelphia "boy," and Mr. Sulzberger opened his address on Distribution with the statement that it gave him pleasure to come back to Philadelphia, and his coming back to Philadelphia would always mean to him coming back home. He said that the work of the Industrial Removal Office would not have been as successful as it has been, had it not been for zealous co-operation of many Jewish communities.

The office was established in 1900, at the time that the Roumanian persecution of the Jews increased the immigration from that country. From then until the closing of the last fiscal year at the end of 1905, the total number of persons sent away by the industrial removal office was 22,591, and according to the records and reports on file, the breadwinners of over 20,000 of these are now engaged in their various occupations, scattered throughout every state and territory in the United States. The number sent

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out annually is about 6,000, and the reports from some are of a surprisingly encouraging nature. Many have bank accounts, some have bought houses, many have gone into business on their own account, some have gone into farming.

When the office was first opened, its method of procedure was to secure from interior communities orders for particular workmen, as a carpenter, shoemaker, blacksmith, etc. Then from among the applicants the kind of worker called for was selected and sent. It was soon found, however, that this was not a thoroughly practical way, and, instead, a receiving community was organized by the formation of a committee of philanthropic citizens who engaged an employment agent whose sole business it is to find employment for the persons sent. In this way, men are now sent from New York without having a definite place of employment, but only with general reference to the kind of work they are capable of performing and upon their arrival the employment agent goes with them to the various shops and factories until he succeeds in satisfactorily locating them.

It need not be supposed, said Mr. Sulzberger, that Jews are bound to any one trade; the records of the Removal Office show a great diversity of trades. Nor are the men sent out by that office unskilled laborers, for, as was shown by letters written to the organization, many of the men earn large wages, and in one instance where all the men were laid off, the men sent out by the office were retained because of the excellence of their services.

Mr. Sulzberger read a number of letters received from men for whom employment had been secured, in every case gratitude being expressed, and a declaration of contentment in the new environment in which the man had been placed.

Mr. Sulzberger concluded with an appeal for the co-operation of all Jewish communities in the work of distribution. The work of the Removal Office, admirable as it is, does not serve to counteract the influx of immigration. In order to be commensurate to the need of the hour, it is necessary that the work have the co-operation of every community, which should be prepared not only to receive the men sent out, but also to help in securing openings for their employment, and to receive them in the right spirit. Jews ought to remember that these men would have no need to emigrate if they had been willing to surrender their religion. We have no right to impose on them our view of the Jewish religion; it is for us, concluded Mr. Sulzberger, to open our hearts and our doors to them on the terms they set as to what is Judaism, not on the terms of what we call Judaism; and unless we do open our hearts to them on those terms, we do not open them at all.

A reception in the parlors of the Temple followed the delivery of the addresses.

MONDAY'S SESSION.

MONDAY, MAY 7.

Two sessions, and a reception, made up the program of the conference to-day. The first session was held at the Mercantile Club, on Broad Street, and the second at the Jewish Foster Home, some distance from the city, but within reach of Philadelphia's trolley cars.

The morning session was by far the more interesting. Two excellent papers, scheduled on the program, and one, not on the program, by Miss Gelder, of Birmingham, Ala., were read, and an animated discussion followed the reading of each paper. The

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first paper, on "Desertion," prepared by Dr. Lee K. Frankel, who could not be present, owing to his departure for San Francisco, was read for him by Charles Zunser, of New York. Dr. Frankel's paper was a well-written resume of what had been done by the Charities to remedy the evil of wife desertion. Dr. Frankel believed that one of the prime causes of desertion was the emigration of the husband before the wife, and the consequent differences in taste, etc., that arise, which bring on incompatibility and, finally, desertion. He told of the means used to bring deserters back to their wives with the aid of the law, and without it. He recommended the formation of a national bureau for the registry of all deserting husbands, and by means of the information thus spread broadcast to make possible the apprehension of the deserter wherever he may go. The great difficulty found in the application of the new law constituting desertion a felony was in securing the wife to prosecute the case, for in most instances, where the deserter was brought back to New York, the wife was unwilling to go on with the case, and no conviction could be had. Dr. Frankel's paper deserves publication in full, for it covers the subject thoroughly.

The discussion produced some information as to the practices in other cities. Max Herzberg, of Philadelphia, gave two instances of the futility of extradition, for in the cases which occurred in Philadelphia, the wives refused to appear against their husbands and nothing could be done. One case was specially interesting, for the man gave himself out to be a rabbi, and when arrested had over three hundred dollars in his possession, yet the wife, who had many children, refused to appear against her husband, who, remaining for a few weeks, again deserted her. Judge Mack said that no jury would convict in a case where the wife was willing to receive her husband back again, and, as a consequence, the public prosecutor refuses to take notice of such cases. Dr. Landsberg said that uniform laws on the subject would do little good. He related his experiences in Rochester. In many instances it is a blessing if the husband is kept away. He concluded that if the offender is a chronic one, it would be better to let him go; if only his first offense, the wife ought to be pledged to prosecute before extradition is resorted to. Mrs. Pisko was of the opinion that the public officers were not anxious to incur expense in the conviction of deserters whose wives upon conviction become public charges, thus adding a double charge to either the state or the charitable society. Judge Mack said that just this condition is to be remedied in Chicago where a law is being considered providing that the deserter shall work in a workhouse and his earnings shall go to the support of his wife and children.

Others who spoke were Max Mitchell, of Boston; Miss Gelder, who had an unfortunate experience, for the case she was interested in resulted in the bringing of a suit against her by both husband and wife; Miss Berg, and the Hon. Simon Wolf.

Dr. Boris Bogen then presented his paper on "The Persistence of Dependence as Indicated by Statistics." The paper was based on replies to inquiries sent out by Dr. Bogen to the various Jewish charitable societies. These replies were not complete, nor satisfactory, but upon them Dr. Bogen based his conclusions. A few of the points he made were: That the coincidence of pauperism and the existence of certain forms of relief, are not causal in their relation; that the absence of persistency in dependence is impressively brought out by the investigation based upon the experience

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of New York and Chicago; that the charitable organizations are unable, even if it were possible, to foster pauperism; that the Jewish poor apply for charity only in cases of extreme need; and that they make their utmost endeavor to get along without the interference of any charitable organization as soon as it may be possible; that the percentage of applications from recently arrived immigrants is insignificant as compared with the total number who come annually to our shores; that the causes of distress in a very large measure lie beyond the control of the individual, and that in this particular, the practice of Jewish charity does not differ from that of non-Jewish charity

The discussion of Dr. Bogen's paper was of a pleasant nature, but Dr. Hollander pointed out that the statistics as given and the conclusions based on them could not be taken as an exhibit of the actual conditions of relief in the United States, but it did show the efficacy of Federation, for the statistics were possible only because of the opportunity of communication between the various societies offered by federations. The statistics covered only the five federations that had reported to Dr. Bogen, no more.

Others who spoke were Miss American, Max Herzberg, Max Senior, and the Hon. Simon Wolf. Dr. Bogen, in reply, stated that he was sorry that he had been called a statistician by Mr. Herzberg, who had doubted his figures, especially those coming from Cincinnati, where Dr. Bogen is the manager of the United Hebrew Charities. He concluded, saying that he wished to impress superintendents with the need of keeping accurate guard of their work, in order that they might know accurately what they are doing.

Miss Gelder's paper was a plea for an Industrial Home for Girls in the mountainous regions of Alabama. Miss Gelder is a Southern teacher, and has had some experience with an agricultural colony near her home city, where there are twenty Jewish farmers. She argued first in favor of immigration and colonization of Jews in the South, and the establishment of this school in Alabama. Her paper was attractively presented, but in the discussion a number of speakers, notably Mrs. Pisko, pointed out that it would hardly do to send Jewish girls from the north to a school in Alabama. Dr. Harris recommended that Miss Gelder's proposition be referred, with the approval of the conference, to the Industrial Removal Office. Miss American thought the Removal Office would not take up any matter that involved the care of girls. Miss Gelder, in explanation, said that what she intended was actually to help the north solve its problem. She would take girls of no family and establish them in the industrial school and have the school form the centre of an agricultural colony. Judge Mack suggested that no endorsement be voted, but that Miss Gelder's plan be referred to the Committee on Resolutions to bring up later, which was done. This committee, appointed by Judge Mack, is composed of Max Senior, Dr. Max Landsberg, and Mrs. Eichhaus.

This discussion closed the morning session, and the meeting adjourned to the dining-room of the Mercantile Club, where lunch was served. The delegates then went by automobile and special trolley car to the Jewish Hospital grounds, where an hour or so was spent in investigating the admirable buildings of this cluster of hospitals, and they were then transported over to the Jewish Foster Home, where the afternoon session was held.

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AFTERNOON SESSION.—MONDAY.

Owing to an illness in the family of Judge Mayer, his paper on Delinquent Children could not be presented. His place was taken by Mr. Falk Younker, of New York, who read an interesting paper on Delinquent Boys, which elicited but little discussion. Mr. Younker told of his picturesque experiences on the East Side, and gave a graphic picture of conditions in that district with reference to the amusements of boys. He spoke of the demoralizing influence of the penny shows, the five cents' shows, the cigar stores, where boys lounge and gamble, and he advocated the institution of boys' clubs, and the employment of personal influence from centres of the East Side. He also spoke of the good work of the Tenement House organization, which has erected model tenements. He closed with an appeal for men and women imbued with the spirit of the Salvation Army, who go out to meet the evils with sympathy and a firm religious faith.

The paper brought out some interesting facts relating to probation work. Judge Mack gave an excellent account of a probation officer in Omaha, Neb., a Jew, who, once a newsboy, had become an astonishing influence among the boys. He conducts a club house for them, goes with them to the theatres, and in every way is an admirable guide.

Miss American suggested that the women make periodical visits to the homes of these children.

The second paper was read by Dr. L. B. Bernstein, of the Hebrew Sheltering Guardian Society, of New York, who spoke on "Placing Out Children." Unfortunately for the interest of the subject, discussion on his paper had to be postponed to Wednesday morning, owing to the brief time at the disposal of the conference this afternoon. Dr. Bernstein entered into the theoretical consideration of the cottage, institutional and placing out systems. He discussed the advantages of each, and its disadvantages. He believed that, so far as institutional care of children is concerned the cottage system is the best; that in the case of full orphans, the best thing to do with them is to have them adopted, but his conclusions were not very clear, though his exposition of the merits of the systems currently discussed was.

Mr. Simon Peiser's paper on "Foreign Orphan Asylums" was read by Martin A. Marks, of Cleveland. Mr. Peiser gave a good account of several German asylums where the cottage system is in vogue, and described, also, the great work of the late Dr. Barnardo, the eminent advocate of the cottage system. Miss Rose Sommerfield, of the Clara de Hirsch Home of New York, then read her paper on "A Home for Working Girls," which was a sensible discussion of the needs of friendless working girls, and what could be done to improve their conditions and to make their home a great influence on their lives. In the discussion Mrs. Israels and others participated. Mr. Israels' paper on "Architectural Plans for the Cottage System" was well received, though it was, in a great measure, technical, but Mr. Israels contrived to make his points clear to the meeting, which seemed to be greatly interested. Mr. Israels presented a sketch of the ground for a cottage system, which was modelled on a plan which would allow the quickest access to the centre and yet permit of the best use of the ground, without infringing on the privacy of each cottage.

This evening the reception at the Hotel Majestic takes place, and a very large gathering is expected. The attendance at this conference is larger than ever before, and there are representatives of many southern

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cities present. While the discussions so far have not been particularly illuminating, the intercourse of so many people engaged in a common service to society cannot be without great value. Many communal workers who have never before attended a Charity conference are stimulated by contact with fellow-workers.

TUESDAY'S SESSIONS.

Tuesday, May 9.

The sessions to-day were devoted to two important subjects, "Dependent Children," and "Agricultural Experiments," with incidental consideration of minor subjects brought up in papers that did not evoke general discussion. The meeting was held at Town Hall. The problem of the care of dependent children, postponed to this morning's session, received the additional contributions of a paper on "Statistics of Jewish Orphan Asylums" by Solomon Loewenstein, of New York, and a paper on "Homes for the Aged and Infirm," by Michael Heyman of New Orleans. Mr. Heyman was supposed to have given a review of statistics of the administration of such institutions, but he confined himself to a criticism of the management of Homes for the Aged, with a number of suggestions as to their improvement. The discussion on these papers was taken up in connection with Dr. Bernstein's paper of yesterday. Dr. Landsberg told of the experiences of the Rochester Orphan Asylum which is comparatively a small institution; in Rochester the Charities has adopted the policy of assisting the dependent mothers, and as a consequence the asylum is not overcrowded. A strong difference of opinion then arose between advocates of the institutional plan of child-caring and those who believed in attempting to place children in homes and who favored the cottage system. A number of superintendents of orphan asylums seemed to feel that their ought to defend their institutions, regardless of the fact that Dr. Bernstein had explicitly stated that the placing out system was intended as an auxiliary to the institution. Mr. Sonn, of Atlanta, Mr. Fleischman, of Philadelphia, were defenders of orphan asylums, and they were supported, in a measure, by Mr. Hackenburg, Mr. Loeb, President of the Jewish Foster Home of Philadelphia, and others. Prof. Hollander warned the Conference to consider the fact that most of the statistics presented, especially those offered by Dr. Bernstein, were not intended as conclusive. Full statistitics should be before the Conference before it attempts to formulate action on limited information. Dr. Hollander said: "It is a profitless and dangerous policy to formulate general conclusions on somewhat inadequate and somewhat emotional details." Mr. Senior said that if Charities paid more attention to the prevention of orphans, there would be less need of orphan asylums or foster homes. Martin A. Marks of Cleveland, defended the institutions, expressing the belief that the asylums graduated better citizens than any that could be educated in foster homes. The reply of Dr. Bernstein to all these remarks was that society was not concerned with the proper maintenance of the orphan asylum family, but with the real family. It was obvious that new methods were needed to relieve the congestion of the large orphan asylums. The pay of the foster parents, against which much has been said, as being the only incentive for taking in the child, did not matter, for were not superintendents and teachers paid for their work? Some children, he admitted, could not and

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ought not to be sent to an asylum. Others were in the right place there. Dr. Bernstein said that he pitied the man who believed his institution, with "its large green lawn," was a perfect institution. The good results obtained in orphan asylums, as cited by a number of the speakers, ought not to be credited to them, for the boys and girls who forged ahead were of good old Jewish stock. Dr. Bernstein's able defence of his position was concluded with a reiteration of his views. He believed in the cottage and the placing-out systems as auxiliary forces.

A paper on State Aid of Sectarian Institutions, written by Prof. Morris Loeb, was read by Mr. Loewenstein this morning. Prof. Loeb believed that the State aid of certain institutions, in which the special attention of co-religionists or of those specially interested in the welfare of recipients of benefits, was entirely proper. The public school system is intended for the entire body of citizens but in the care of the sick, of dependents, of children, there was no reason why those who devote themselves to that particular work should be denied State aid, the State receives their services free of charge and at the same time is assured of the best possible care of the citizen in distress. Though Prof. Loeb believed in State aid, one

TUESDAY—AFTERNOON SESSION.

of its conditions should be, he said, State supervision.

A committee on nominations was appointed this morning, of which Max Herzberg is chairman. Mr. Bernard Ginsburg reported for the membership committee, that twenty-five new members had been added to the rolls of the Conference.

The presentation of papers on "Agriculture" was opened this afternoon with the reading of a paper on the activities of the Baron de Hirsch Fund by Mr. Eugene C. Benjamin, its President. This paper, which contained, in a different form, the facts given in an address published in THE AMERICAN HEBREW a few weeks ago, opened the subject in a comprehensive manner. Mr. Benjamin told of the establishment of the Fund, its sub-divisions, and of the success and failure of several of its agricultural experiments. He pointed out that the Fund was restricted by the original deed of trust to certain definite work, and so the trustees could not go beyond that deed in taking up new work not in keeping with its original instructions.

Mr. A. W. Rich, of Milwaukee, gave a descriptive account of his agricultural experiment at Arpin, Wisconsin, for which he had received the assistance of the Baron de Hirsch Fund. The colony was started with seven families. The settlement was begun in December of last year. The town of Arpin is about twelve miles from Grand Rapids, and can be reached by two railroads. The settlers have now cleared on the average of about ten acres each, and have planted potatoes, corn, pickles and other garden truck which they hope to dispose of at the local markets. Mr. Rich did not wish to predict, at so early a date, the future of the colony, but he believed that a solid foundation for a settlement of Jewish farmers had been laid in Wisconsin.

The Rev. A. R. Levy's paper on Agricultural work was specially interesting for its hopeful trust in the success of his work, in which he has been engaged for fifteen years. Prof. Sabsovich, of the Baron de Hirsch Fund, and Dr. Joseph Krauskopf, presented papers on agricultural education. Prof. Sabsovich believed that the Jewish people

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ought to utilize the many colleges established under the auspices of the national government and various state governments. But elementary agricultural colleges ought to be established to provide the requirements demanded by the state agricultural schools of their students. The Jew has not a fund of general knowledge of farm work, which the applicants for admission to the state colleges must possess. Dr. Krauskopf advanced a number of reasons for the introduction of agriculture among the Jewish people, and believed that farming colonies were an outlet for the congested cities. He spoke as if agriculture were the salvation of society, and especially of the Jewish people. Pauperism, crime, immorality, and all their attendant evils, in his opinion, were the consequences of crowded conditions.

The discussion on these papers was limited owing to the lack of time. The Rev. Mr. Levy told a number of amusing experiences he had had with his Chicago congregation, trying to convince them of the value of agriculture as a means of charitable relief.

The afternoon meeting was held at the Hebrew Literature Society's building, on Catherine street, and Judge Mack presided.

TUESDAY EVENING'S SESSION.

After the reading of the papers on tuberculosis, and a discussion thereon, in which the most noticeable feature was the remarkable contention by Dr. S. Solis Cohen that he considered the cure for tuberculosis to be low rents and high wages. It was announced from the platform that the officers of the conference had decided to hold the business meeting at that time, and dispense with the meeting Wednesday morning.

The report of the Committee on Resolutions was therefore called for from the Chairman of that committee, Mr. Senior.

The following resolutions were presented and adopted:

First, that the Executive Committee continue their work between sessions by correspondence. Second, that the Executive Committee be authorized to appoint a Standing Committee of three, to consider plans to carry into effect the recommendations of Dr. Lee K. Frankel on desertion.

Third, that a committee of five be appointed to see that uniform statistics and reports be kept by the various organizations in line with a need continually expressed during conference.

Fourth, that the Executive Committee be authorized to appoint a Committee of three to study the problem of the placing-out of children.

Fifth, that a committee be appointed to investigate the matter of the sending of Jewish immigrants to inland cities on promise of large pay, who are afterwards deceived; and upon the report of the committee, that the Executive Committee, if it should find it advisable, have the National Conference of Jewish Charities recommend to the National Conference of Charities and Correction that it take some action toward influencing legislation to the effect that parents whose children are placed in asylums be compelled to pay toward their maintenance.

Seventh, that there should be established a conference of superintendents of relief agencies to confer and advise as to matters important and relative to themselves and their positions.

Eighth, that the conference do not express its approval or disapproval of any projected institution, but confine itself only to discussion.

Ninth, that consequently the opinion asked for by Miss Gelder as to a

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proposed industrial home in Alabama could not be forthcoming from the conference.

Tenth, that a secretary of the Executive Committee be appointed.

Eleventh, that the Executive Committee be directed to appoint a committee on membership.

Twelfth, that a committee, to act alone or in concert with any other committee or individual, be authorized, without expense to the conference, to visit Russia and other countries in order to study causes influencing Jewish immigration to this country; to report upon the same to the Executive Committee, and that the Executive Committee be then authorized to call an international congress to discuss the report.

All of these resolutions except the eighth and ninth were adopted. The eighth was tabled and consequently the ninth with it.

Judge Mack thereupon called for the report of the Chairman of the Committee on Nominations, Max Herzberg of Philadelphia. The nominations were as follows: Nathan Bijur of New York President, First Vice-President, Bernard Ginsburg of Detroit, Second Vice-President, Mrs. Bertha Eckhaus of Indianapolis, Treasurer, Mr. Bernard Greensfelder of St. Louis, Secretary, Mr. S. C. Loewenstein of New York; Executive Committee, Max Senior of Cincinnati, Max Herzberg of Philadelphia, Martin A. Marks of Cleveland, Miss Andrews of Boston, Judge Julian Mack of Chicago, Dr. J. H. Hollander of Baltimore, Samuel Fleisher of Philadelphia, Mr. M. Kriegshaber of Atlanta.

There being no further business, a closing speech was made by Judge Mack, and after an expression of the confidence of the Federation, the Judge declared the conference adjourned.

Jewish Publication Society

The annual meeting of the Jewish Publication Society of America, held on May 6th 1906, in Philadelphia, was made interesting and profitable by a report submitted by David Werner Amram, of Philadelphia, based on the report of the Board of Directors. Mr. Amram's report was the source of a great deal of discussion.

Dr. Henry M. Leipziger, vice-President, opened the meeting in the absence of President Wolf, who was not present, owing to a death in his family. Dr. Leipziger prefaced the reading of Mr. Wolf's presidential address, with the expression of the hope that the near future would see a renaissance in the membership of the society.

Mr. Wolf's report contained much matter concerning the work of the society, and deplored the stationary character of the membership. He urged that each member become a voluntary canvasser for the obtaining of members. In spite of all efforts, the number of members does not increase, and there is a constant change in the personnel.

Mr. Wolf said that the publications of the society are of an authoritative character. The books reached not only the five thousand members, but many other readers throughout the country. The demand by non-Jews for Jewish books may be attributed to the work of the society.

Dr. Leipziger then, according to

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custom, introduced one who was not an official of the society to preside over the meeting. He presented Judge Julian W. Mack, of Chicago, as chairman. Mr. Leo Bernheimer was appointed secretary of the meeting.

When Judge Mack took the chair, he expatiated at length on what he considered the deficiencies of the society. He said that while the society has five thousand members, they never get together, and suggested the possibility of a division of the membership into state or district groups, with state or district representation at the annual meeting.

The custom of submitting the report of the Board of Directors to a committee preceding the annual meeting was followed this year. Mr. David Werner Amram read the report of the committee on that report, which had been submitted in printed form. The Board reported that the present membership of the society is 4,657, and noted an increase in the class of members paying more than three dollars per annum. The treasurer's report showed an increase in receipts from the sale of books, which was taken as a good indication of the popularity of the publications of the society. The expenses were $16,301,-20. The Bible fund, which is expected to amount to fifty thousand dollars, now contains less than three thousand dollars, there having been little collected the past year. The permanent fund amounts to $17,858,-22.

Mr. Amram's report was witty and direct in its statement of the good qualities and the shortcomings of the society. He admitted that the society was not popular, but questioned the seriousness of the indictment.

Mr. Cyrus L. Sulzberger moved that Mr. Amram's report be referred to the Board of Directors and the Publication Committee. Mr. Louis E. Levy, of Philadelphia, moved to amend the motion, so that it be referred with the approval of the meeting. The discussion that arose concerned itself with the question whether the annual meeting ought to hamper the work of the Directors and the Publication Committee with instructions which, in the nature of the circumstances, could not be the result of careful deliberation. Mr. Sulzberger, opposing Mr. Levy's amendment, said that he, for one, did not know enough of the business of the society to instruct the Directors on so many branches of their work, as had been gone into by Mr. Amram. Mr. Isaac Hassler, of Philadelphia, saw no reason why the meeting should not express its opinion and transmit it to the Directors. Dr. M. H. Harris opposed the amendment, for he thought that Mr. Amram's report could not be endorsed as it was read, and, if anything, it should be taken up in seriatim form. While he approved of some of the suggestions, there were many to which he was opposed.

Dr. Harris took occasion to object to the pessimistic tone of the report, and of the address of Judge Mack in opening the meeting. They were not justified in taking this tone when speaking of the work of the society. Its success or popularity should not be measured entirely by its membership. Miss Sadie American, of New York, approved of the amendment and spoke of the need of popular works.

Dr. S. Solis-Cohen did not think it wisdom to discuss the matters contained in Mr. Amram's report before the society. All these questions had come up before the Directors time and again. He had no objection to each member expressing his opinion, but the opinions should not be formulated and expressed as motions of in-

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struction that might embarrass the Directors. Judge Mack thought it wise to leave the matters referred to to the officers of the society.

Mr. Morris Newburger, former president of the society, saw no reason for despondency. The society was getting on fairly well; Mr. Amram's suggestions were not new, and had been before the Board many times. Dr. Leipziger thought that the members might express their opinion, but that the opinion ought not to govern the officers.

Mr. Amram, in closing the debate, said that the approval of his report was not expected by him or his colleagues, but all that he desired was its reference to the Directors; he hoped the report would not be approved by the meeting.,

A motion by Miss Sadie American to take up the matters seriatim was defeated.

The amendment, to refer with approval of the meeting, was withdrawn, and the original motion made by Mr. Sulzberger was carried.

An amendment to the constitution, providing for memberships of three. five, ten. twenty, fifty, and one hundred dollars was carried. The purpose of the amendment was to provide for the classification of members paying five and ten dollars per annum.

The Committee on Nominations, through Henry Fernberger of Philadelphia, presented the following officers nominated, who were elected:

President. Edwin Wolf, of Philadelphia: Vice-President. Dr. Henry M. Leipziger, of New York; Second Vice-President, Solomon Blumenthal, of Philadelphia; Treasurer, Henry Fernberger, of Philadelphia; Secretary, Dr. Lewis W. Steinbach, of Philadelphia; Honorary Vice-Presidents, Isaac W. Bernheim, of Louisville; Mrs. Jacob H. Hecht, of Boston; A. Lipman, of Pittsburg; Julian W. Mack, of Chicago; Simon Wolf, of Washington; Trustees, S. Blumenthal, of Philadelphia; H. Fernberger, of Philadelphia; Daniel P. Hays and Cyrus L. Sulzberger, of New York; Seligman J. Strauss, of Wilkesbarre.

Dr. Cyrus Adler spoke at the conclusion of the meeting, as did several others, who expressed their opinion of the work of the society and suggested various methods of improving it. Dr. Adler spoke of the criticism of the work of the Bible committee, and said that the criticism was not justified, for a proper revision of the Bible, with a commentary, as has been proposed, should take at least thirty years, and would require a fund of at least one hundred thousand dollars. The work was progressing as well as might have been expected. Nor was the Publication Committee simply a receiving board, which considered manuscript and rejected them. The Publication Committee had many plans on hand. It had tried to get histories written. An arrangement had been proposed to an eminent historian to write a history of the Jews in Russia, but the gentleman approached could not take the matter up. Nor had the committee been supine in other matters.

Resolutions of thanks closed the meeting.

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Four Attitudes towards Religion

By Dr. M. H. Harris

THE rabbis were fond of quadrilaterals. The Passover Hagadah offers the famous instances of this tendency in the "Four Sons," taken from the Mechilta. Each is a type, revealed in the way he approaches the *Pesach* obligation.

The wise son, who asks, "What means those testimonies, statutes and judgments."

The wicked, who asks, "What is this service to you?"

The simple, who asks, "What is this?"

The son, without capacity to enquire, who asks—nothing. These are four attitudes towards religion.

I.

(1) Taking them in inverse order—the unenquiring are not necessarily the very young, as the phrase is translated; for just these are perpetually asking questions, where the older learn to be silent. But there is a class, sometimes mature, not intelligent enough to enquire—people who do not think—who certainly never voice a query on religion. They are concerned only with the concrete. How many of the miners now demanding a higher wage ever think of a Higher Power; or, concerned about the future of Labor, have any concern about the future of the soul?

(2) The simple are observant enough to question, but not intelligent enough to question coherently. "What is all this?" They have dipped into a few books, nay, even have toyed with Christian Science, until they have acquired the "little knowledge" proverbially dangerous. At times less observant of Jewish rites than of pagan superstitions, they would begin any task on Saturday, but not on Friday, would sit down to a meal on the Fast of Ab, but not with thirteen.

Another class of simpletons, instead of desiring that religion's message be clarified, would rather luxuriate in its incomprehensibility. They like the "dim religious light," and seek by preference the obscure passages of Scripture.

(3) To this class, the wise son stands in contrast. He sees no virtue in deepening life's mystery. His aim is rather to present religion's message as clearly as the finite mind can formulate it. For it is a psychologic law that the less intelligent the man, the more complex the religion he demands. In this sense it is the wise who are the simple.

He would know the reason of every "testimony, statute and judgment." "Is the *Matzo* bread of affliction or the bread of liberty; is the egg a *Paschal* offering, or also a Spring symbol of life?" He would know the purport of Judaism's every fast and festival—but not necessarily to abrogate ceremonial as such. Quite as often it is the superficial who consider ceremony superfluous where the profound discern its reacting influence on the emotional and the moral. Only the "simple" fumble at ceremonial, so that it hides the fundamental truth instead of revealing it, and makes religion something petty instead of something great.

Be "wise" in this sense, see

Abstract of sermon delivered by Dr. M. H. Harris at Temple Israel on the first day of Passover.

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how much spiritual nurture you can derive from Judaism's behests by enriching your own nature and receiving in proportion to what you give. But be not yours the wisdom of the cold rationalist, whose philosophy chills his enthusiasm, saps his faith and leaves him with fewer inner resources to meet the vicissitudes and temptations of life.

(4) This brings us to the fourth group, the *Rasha*—how they merge into each other. Men will not always stay in pigeon-hole classes. Not that the rationalist is necessarily "wicked;" there are sceptics like Huxley who added to the world's knowledge, and again like Ingersoll, who only added to the vocabulary of ridicule. He best corresponds to the Talmud's *epikuros,* the scoffer.

The *Rasha's* question, "What means this service to you," is not real, but only rhetorical, demanding the answer "Nothing." Of such was Elisha ben Abuya (Acher), not because he drifted towards Gnosticism, but because he rode on the Day of Atonement, *le-hachelis,* abused his wisdom and entered the Academy only to mock at the students, and to expose to hostile Rome the weaknesses of Israel.

II.

The Hagada offers a second quadrilateral—the Four Cups of Wine. Explained by the needs of the Ritual, it also homelitically suggests the four words for liberty.

Let us then treat them as four stages of Israel's redemption.

First, in Egypt, still in serfdom, that cup of liberty only being the cup of hope.

Second, in the desert, free but exposed to peril.

Third, the preliminary entrance into Canaan by the two and a half tribes; comfortable and secure, but only *east* of the Jordan away from the centre of national activity and achievement.

Fourth, the final settlement of Canaan proper, is which the mission of Israel truly began.

Now these Four Cups—four stages of liberty—may really be combined with the four religious attitudes suggested by the four sons.

(1) The era of slavery corresponds to the *unenquiring* stage. The slave making bread without leaven and bricks without straw can form no conception of religion. Only in liberty does the soul first find expression.

(2) The desert era corresponds to the age of *simplicity.* The degrading effect of serfdom is on them still. They are not ready for the message of hte Spiritual God, and make a golden idol the moment their leader leaves them.

(3) The premature settlement east of Jordan did nothing to make Israel great; selfishly "sitting at the water courses listening to the piping of the flock." What prophet did they produce? None. I compare them, then, with the third class, the *impious* Not that they were actually wicked, but because they were wholly a negative force as a contributing element towards Judaism.

(4) Only the Israel that settled west of Jordan—and of these only the seven thousand "who bent not the knee to Baal;" the first Isaiah's "remnant," the second Isaiah's "chosen servants" deserve to be called *Chachamim* in the sense of the *Virtuous,* in whom the ideal of liberty *and* religion was attained.

III.

We meet the same four stages of progressive liberty to-day.

First, those in Russia, in Egyptian shackles still.

Second, the desert stages may apply to Roumania and the Orient; a status freer, yet perilous.

Third, Austria and Germany may represent the East-Jordan settlement;

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left undisturbed, provided they do not make their Jewishness too evident, and Marrano-like, keep Judaism discreetly in the background.

Only England and the United States deserve comparison with the established nation in Canaan, for only there is freedom of conscience entirely untrammeled.

But our status to-day may also be likened to the progressive religious stages, i. e., to the Four Sons as well as the Four Cups.

Those in Slav-dom are those "lacking enquiring capacity." Repression has cowed them into silence. They unquestioningly obey the transmitted usages of Israel.

The Desert Period may represent the lands where liberty is beginning to dawn, or where change of country has brought sudden emancipation. The emigrant who knew only one class of duties, which centered around the Synagogue, for the first time faces a dual obligation to Religion and to State. This Simple Son asks "What means this?" He cannot yet adjust himself to the complex relation or formulate his religious need.

The third class who comfortably stay in the *dolce far nienti*, the El Dorado of indolence beyond the Jordan, glad to live in a land flowing with milk and honey, but evading its obligations—these Jews by descent are the *Reshayim*. We meet them in all lands wholly engrossed in material accumulation. "No time for religion," they say. Such men are in their stores now during this divine service. Such are the women who devote time and thought to ferret out shades suitable to napery and complexion, but would not vary a step in their convenience to obey a religious behest. "What means Judaism to us?" Like the Ten Tribes, they will be lost, absorbed by the stronger individualities around them.

The last class, who make political liberty the opportunity for religious obligation, who go from Egypt to Sinai—how few; what a small remnant to carry Israel's heritage down to the ages!

The four classes are changing places fast. Some go back to Egypt in occasional reactionary recrudescence as in the France of Dreyfus' day. With the success of the Social Democrats Russia may present the opposite experience. Some "Incapables," from the extreme of unthinkingly observing everything in East Europe, defiantly observe nothing in Western America. Some scoffers are experiencing a change of heart.

So we must be up and doing. Let us not murmur helplessly as desert Israel, or say with some desponding emigrants, "Is it because there were no graves in Russia that you brought us from Siberia to die of tuberculosis in New York sweat-shops?" Hark the summons then. "Bid the children of Israel journey forward." We must not stand still; we dare not go back. "*Labor omnia vincit.*" Israel has worked out its salvation in graver crises. With faith, hope and grit we will work out our salvation again.

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The Turks in the Sinaitic Peninsula

By its aggresive action in the Sinaitic peninsula, Turkey has opened up a question of great interest to the Jewish people. For the territory which the Turkish troops have occupied is the very same which was offered, in 1898, to Dr. Theodor Herzl, by the English government, for settlement by the Jewish people, and should the result of Turkey's move be the entanglement of that territory in international politics, which is likely from all reports, there will undoubtedly be conditions imposed upon the Sultan, which may give hope to the Zionists.

In October, 1898, negotiations were opened with some members of the English government for a land concession in the Sinai peninsula by English Zionists. These negotiations were continued in Cario by L. J. Greenberg with Lord Cromer, the English agent and the Egyptian government. A commission, consisting of Engineer Kessler, Oscar Marmorek, Captain Goldsmid, Engineer Stephens, Professor Laurant, Dr. S. Soskin, Dr. Hillel Jospe and Mr. Humphreys, representing the Egyptain government, left Egypt at the beginning of 1903 to make an exhaustive study of the territory offered. It returned at the end of March. The Egyptian government, although in part agreeing with the demand of Jewish administration and extended municipal powers in the proposed settlement of El Arish, felt itself not warranted in agreeing to the concession on account of lack of water, which would have necessitated the use of a portion of the Nile. The matter was abandoned, although great weight was given by Dr. Herzl to the offer as evidence of the possibility of political negotiations leading to success.

The Turkish troops are now reported to have landed at Tabah, at the head of the Gulf of Akabah. The position of Tabah does not appear on any ordinary English map, but there is a place called Debah on German maps a short distance north and slightly east of Akabah, which may be the place referred to. Tabah is a few hundred miles north of Mount Sinai, over three hundred miles directly south of Joffa and near the caravan route that leads to Mecca.

The Turkish government disputes the boundary line, and claims that Tabah is within its territory. The ancient boundary between Africa and Asia ran from the head of the Gulf of Suez to El Arish on the Mediterrean sea. The contested frontier starts from Raphia to the east of El Arish and proceeds in zigzag fashion down to Akabah, cutting off the whole Sinaitic peninsula from Turkey and placing it under Egyptian and English administration.

Some months have elapsed since it was discovered by the Egyptian government that Turkish troops had occupied Tabah. It is believed that the seizure was made because Turkey feared that Egypt would obtain control of the Gulf of Akabah by extending a short line of railroad to Tabah. A s soon as it was discovered, Egypt asked Turkey for an explanation, whereupon the Sultan contended that Tabah was within his empire. The claim was disputed, and Great Britain, which acts for Egypt, offered to submit the matter to a commission, Turkey in the meantime to withdraw its troops. The Sultan declined the offer, but was willing to negotiate with Lord Cromer. The British government agreed to this offer, but was

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astounded to learn that, as soon as the negotiations were opened, the Turkish commissioner at Cario, in behalf of the Sultan, claimed half of the Sinai peninsula, and stubbornly adhered to his demand that the half of the Sinai peninsula, which is considered to be a buffer state of Egypt, was Turkish territory, and that it should be given over to the Sultan. The negotiations were broken off. England has tried to discover whether the Sultan had instructed his agent at Cario to make this claim, but it has been impossible to see the Sultan, who seems to feign indisposition.

The despatches read that England is prepared to take severe measures to protect Egyptian territory. The British cruiser Minerva left Port Said for El Arish on Saturday in order to ascertain whether the Turks have removed, as was reported, the boundary posts at certain points. Turkey is not known to be very courageous and diplomats, seeking for some reason for the Sultan's surprising stand, attribute it to German influence, but this has been denied.

The Khedive of Egypt is Abbas Pacha, who was installed in 1892.

The N. Y. *Tribune* says, editorially: "In thus quarrelling with Egypt the Turks are, of course, quarrelling with Great Britain, and accordingly British forces have been sent to the scene and a British warship has been sent to El Arish. There can be little doubt of the outcome. Turkey will be compelled to recede from the position she has tried to take, and will not improbably be penalized by a rectification of the frontier which will cause her a considerable net loss. It would create no surprise to see the new boundary line drawn from the neighborhood of Gazza, or, as at present, midway between Gaza and El Arish, straight down to Akabah, or to a point somewhere inland from Akabah, so as to exclude Turkey from the peninsula and deprive her of all contact with the Red Sea, save through the disaffected territory of Hejaz and Yemen. It is a stormy outlook for the Turk, but that part of the world which believes in progress and freedom will regard it with equanimity, if not with pleasurable anticipation."

A Drama of Dahlman's

By Louis Lipsky

You will never find native Bohemians in Bohemia. That kingdom is an invention of mere aliens who dream of it, and who then, occasionallly, visit the land of their heart's desire. They make the laws of Bohemia, too, and you would be surprised to see how different they are from anything known among the staid and the commonplace.

In our Bohemia, my friend and I were seated sipping tea, which is a Bohemian beverage. The subject of our conversation was, of course, Bohemian news: the latest play, the art exhibit, the newest poet and the freshest book. As we held our third glass—tea is served Bohemians in glasses—my friend raised his head and accosted a young man who had just entered. He had all the appearance of a native. He was a slim, spare young man, with jet black hair. His deep-set eyes were shad-

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owed by glasses. He wore a wrinkled overcoat and a turned-down collar, with a flowing, black necktie. His shoulders twitched, as if he were anxious to hold himself erect.

He returned my friend's salute and, without introduction or invitation, seated himself at our table. They do such things in Bohemia, and it is rudeness to take offense. Ordering a glass of tea, and running his hand through his long hair, he broke into our conversation with:

"Say! I've got one of the finest ideas for a play you have ever heard. It's great, even now while not so clear in my own mind. Some one's got to hear it!....Listen!"

Being a polished Bohemian gentleman, my friend was not taken aback but said, carelessly, "Let's have it then. Fire away, Dahlman!"

He would have fired away even if we had not given him permission. His eyes gleamed with excitement. His fingers pinched the cigarette he was smoking. He seemed to grow larger the more enthusiastic he became. He pressed both elbows on the table.

"It sticks at a one-act play for the last few days. I haven't told anv one. If I had, that might have focussed it one way or another. And yet, it's wedged in my mind, fixed there, as a play, and it won't budge. You don't know in what forms I have imagined it. I have thought of it as a short story, a poem, an allegory, a declamation, but it persists as a play, so I give up,—a play it must be....

"I want you to imagine—you've got imaginations; you fellows always have—a medium-sized stage set to picture a great garret, one of your old-fashioned garrets. You've read of them in French stories; garrets where students have their ideals knocked out of them: where both conventionality and poverty rule good-naturedly: where misery is endured for the sake of some ideal, whatever it may be, music, art, drama, poetry—just as you please. Its walls are bare, except for a few panels. pictures, old clothes, old easels piled up in one corner. There's a couch, too, a table with a candle on it, a book-case, etc., etc. The ceiling comes down near the floor in the rear, to give the stage illusion of a low-ceilinged garret and not to destroy the perspective for the audience. In the ceiling you see a sky-light, through it spires of a church, the roofs of buildings—the city in silhouette. That's the setting, all in drab. . . .

"A young man comes upon the stage. He drags himself wearily across and stumbles into a chair. The weather out-doors is wretched. It is raining. You will hear the patter on the sky-light. He is an art-student, but why an art-student, only the God who made him knows. Before he came to Paris he had a longing for some ideal, mysteriously, vaguely immense. This ideal had grown in his soul until the desire to see 'Carcassone' was too much for him, and he left his home to immerse himself in the life of Paris. After a few months of buffeting, his funds most gone. he is no nearer his goal—he doesn't even know what his goal may be, definitely—no nearer his art, but disappointed and dulled by despair, The denizens of the quarter pity him: his face seems to invite pity....

"Now. when he throws himself upon the couch. the stage will be flooded with darkness. Yes. flooded with darkness. You will ask, I can see that, how can it be flooded with darkness? That's an ingenious scheme of my own. Instead of

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fronting the calcium with a red or blue screen, I shall have it fronted by a black screen, which will exclude all other rays of light and make the stage pitch-black. It will be so dark that you can feel it.

"When the stage is enveloped, or steeped, in darkness, music will begin to play. It will be music in which the ideas will at first be scattered, discordant, antagonistic, harsh, swelling and retreating, dark, somber music. You will feel that strange things are transpiring on the stage, as if an idea, complete, mysterious, meaningful, were about to be born, or some dreadful, inexplicable clairvoyance is being perpetrated. The atmosphere will be filled with the music from the stage to the proscenium arch. It will grow from a mere undertow to a giant wave. The audience will be moved to wonder, and wonder, awed by the conflicting billows of sounds, when, slowly, deliberately, persuasively, magnificently, out of the chaos of sound, out of the birth-pangs of the growing theme, harmony will emerge; as if the discords, the scattered ideas, the swirling disunion, were becoming reconciled, were coalescing, swaying together, fusing into one clear, vivid, soul-stirring, melancholy, dreadful idea, rising majestically, swaying in the air, almost speaking itself to the audience! And just as the idea is most clear, all its elements in unison, when there is no mistaking its meaning, when it seems to glow with a pale, though vivid life, when it sways there steadily, you will see in the center of the stage, looking toward the couch, where the boy lies, a face!....

"Ah, that face! If I could describe it to you here! It is mellow and soft, but without emotion: cool, placid, suave, steel-white. It is a face of peace, of quiet, deep-seated maternal love, and yet it is masculine in its contour; human, yet unhuman in its beauty; a face of unutterable pity, and yet it is stern: just a quiver of sternness, a slight wave passes over it now and again....

"Now for the idea! All I have said until now has been introductory....I have given you the outline, the setting; can you see it? Oh, you must!....

"The face becomes clearer, more beautiful, and slowly moves toward the boy. You see no form (there is no form), but you feel it. You see no hands (there are no hands), but you feel them, cool and soothing. You feel that something passes over the face of the boy and he starts from his sleep. The light falls upon him. He gazes dreamily at the figure, then intently, calmly, seeking to question it. But the figure speaks first. You will note that these are the first words spoken. It says:

"'Do not shrink from me, my boy. I am your friend, your oldest and best friend. You are weary of beating against the rocks. You have tried it these many years, and see, you are where you first started. Come with me where art is serene, and where you may understand: where your beautiful dreams may come true. Life and art are strangers here, and life is therefore beyond you and its art is beyond you. Come to rest.'

"The boy replies:

"'No, no! Not yet, not yet! I'll have another try! I shan't give up yet! Why, I'm looking for life, for life, life that's beautiful, that's worth while, that will not kill art. I'll find it yet, you'll see....'

"The figure continues as if it had not heard him:

"'Poor boy! Poor only in that you seek life here, life and art. You will never find it. You must fit

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into it first and that you cannot do. Life is not for such as you. Come with me over yonder, where all is peace, where serenity is possible, where you may dream as much as you please. My way is the best, the very best for such as you.... Come!....'

"The boy still mutters:

"'Not yet....not yet! Why, I don't know what it is like....let me see it first. Let me know what I am fit for, what I am not fit for: let me see it for myself!'

"Then the figure says, reproachfully:

"'Look behind you and see!'

"And there, in the center of the stage (for these two are near the left, the left as you see it), you will discern another Figure, but different. Large, coarse, with muscles bulging out, blood on its brow, sternly masculine (offensively so), scare, strong (offensively so), with a hard look on its face, a bludgeon in one hand. It raises its head defiantly: Its mere presence, mute, but making one feel that it has been there all the time, will shock the audience. It will revolt them. There will be something so overwhelming in its appearance (so true, too), that each one will see a partial reflection of himself in the monster, and this will create a great uneasiness, which will increase as the Figure speaks.

"The first Figure says to the boy:

"'Do you see it?'

"The boy starts up, shivers, and mutters, 'Yes, yes!....' and then timidly, fearfully, questions the new Figure.

"'Oh tell me why that blood is on your brow, that bludgeon in your hand: why are you so scarred and stern? Are you Life, are you?....I have never pictured you so!'

"The second Figure says, brazenly:

"'No, I am not as many picture me, but I am none the less true. I am for the strong, those who can bear to see me as I am. I am for the strenuous, those who can bear defeat and victory. I am for the callous, the hard-skinned, who will make terms with me to live. I am of conflict, that is why you see scars on my face. I am of pain, that is why you see me defiant. I am of force, that is why you see this bludgeon in my hand. I am for the strong, the strong! I hate the puny, the nerveless, the sensitive; my skin is thick, you see. I know you, you atom, mewling in this corner of the earth! You are not destined to follow me. Your eyes are too weak. You hate the struggle. You sicken at the smell of blood—I love it. Who would follow me must not fear,—you fear! You wish to live and to evade me by building for yourself another world, a world of dreams, castles in the air. Ha, ha, ha! I shall prick all your bubbles. I shall scatter those castles, for I hate and abominate them....They are all inventions of my enemy, Death....I am for the active, the strenuous, the unafraid....'

"So he goes on. He may describe life in more or less detail, but you must see the idea. I want the idea to grip you. The details are of no consequence. I can polish them up later. But what is in my mind you will not be able to see from what I have told you unless you see through them, over and above them, for the words are insignificant compared to the idea itself. It's the idea that's of value....

"When the second Figure has spoken, the Boy shrieks in fright, and rushes into the arms of the other who has been standing by

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placidly, sternly, immovably. The Boy exclaims:

"'That's a lie: that cannot be life! It's not life. Take him away! Take him away! I don't want to see him....I won't!....I won't.... I won't!....'

"He breaks into violent hysterics, laughs and sobs, in the midst of which,

"Take me with you, serene mother of peace! This is no place for me. I am no fighter. I fear the smell of blood. I must be a coward. I don't understand. Take me with you!'

"The first Figure bends down, soothingly, caressingly, mournfully, and with a glance of reproach toward the other Figure (who has, you should know, just then vanished), says:

"'Be calm, my boy, be calm! I shall surely take you with me. That is why I came. You shall not regret it. But you must quiet your soul if you would go with me.... Go to sleep, and think of your own world, your castles in the air, your world of dreams, your dream-world....It shall all come true.... Everything does if you believe it....So....So....'

"It places him on the couch, covers him slowly, maternally, gently, until he falls asleep in its arms....

"Then....Crash! The stage is in complete darkness again!....

"And the same musical idea, complete, the one you heard before, which preceded the first Figure, returns, full, as if it had been in retirement, and now returns pregnant to the verge of bursting. It swells, sways awhile, as if its mission were accomplished and it knew not whither to turn. Then, with an effortful upheaval, it breaks into a thousand fragments, discords, harsh, fearful, wild outbreaks of sound! The discords are angry with one another. They seem to regret their previous union! They break against one another, scatter, lose force, subside, and seem to melt away. They creep out of the crevices of the garret, slink away through the sky-light, out into the open, far away, over the housetops, fade away into the far distance, as if taking something with them. They will die away in a whisper, a murmur....The departure of the music will relieve the audience. They will feel that they have passed through a great, exhausting struggle, their own personal struggle. Their thoughts will be reflected in it, and the death of music will mean the departure of all disturbing ideas....The darkness will then lift. Through the skylight (only the skylight) a bright light will appear: the sun rises. The light will fall upon the boy's face. He is fast asleep. His face is pale. He moves neither hand nor foot....The music will give you the suggestion of what has happened...."

Abruptly, after a pause: "Isn't that a beautiful idea?"

"The people won't like it," said my friend, after he had regained his composure.

"The people! I don't understand the people! Give me one man, and I can see through him—one person. That's the great thing! The people is a beast, but a man, see what a great battle-field he is! His apparent greatness is never all there is to him, but beyond that, the dreams you can build on him, the soul you impose on him, all of that you must feel to know. I don't care for the people. What do you think of it?"

"I like it," said my friend, coolly.

"Glad you do, anyway," said Dahlman, and with an abrupt wave of the hand to the waiter, whom he

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paid for the tea, he adjusted his overcoat with a curious movement of the shoulders, ran his hand through his hair and rushed out.

"Who's that fellow?" I inquired, amazed. "That was a good idea, incomplete, crude, but vivid. Wonderful! Dahlman? ....Dahlman! I've never heard that name before. Has he ever written anything?"

"He has never written a line in all his life that was worth anything."

"What!"

"Not a line! He never writes his beautiful dramas, or stories, or poems. If he does, he uses invisible ink and you must be at his elbow to see what he is doing. He is a philanthropist in his ideas. He gives them away as soon as they inspire him. He glows with an idea, good or bad, tells it to a friend (and it may not even be a friend), and that is the end of that idea for him. He never reverts to it again. He is filled with their ashes. They lose their life in the telling. That is the remarkable thing about them. And he is never without a new idea, a new play, a new poem. He is always killing them by telling them. He thinks some day, he will turn back and write them down, polish them up! but he is mistaken! He has told us this allegory of life and death, a bit profusely, but with such sincerity that you are impressed. But he will never tell it again. And think it over: you will find that its value is in Dahlman's method of telling stories. He hypnotizes one. But it's your for taking. He never copyrights his ideas. He is a Bohemian and in Bohemia there is no copyright law."

When I had reconsidered the matter later, after I had returned to the land of the Philistines, I really saw nothing impressive in the idea. It was Dahlman who gave it life and distinction.

Jewish Chautauqua Assembly

PLANS FOR THIS SUMMER'S SESSION.

As already announced in these columns, the Jewish Chautauqua Society has abandoned its annual assembly devoted to public addresses and lectures, and will introduce a new feature at its Summer Assembly this year. The Assembly will consist of delegates of the study circles affiliated with the society. A general program has been formulated, consisting of round-table discussions and conferences on the various departments of Chautauqua work. A list of questions has been sent out to all circles and members, setting before them various subjects of direct interest to students, which will be a guide to the discussions. At the session this summer, which will be held in Atlantic City, August 8 to August 11, inclusive, the tenth anniversary of the founding of the Summer Assembly and the thirteenth of the founding of the society will be celebrated. The headquarters of the society during the conferences will be the Royal Palace Hotel.

Dr. Henry Berkowitz has received a communication from Mr. Israel Abrahams, of Cambridge, England, containing interesting information concerning summer educational meet-

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ings to be held this year in England. Mr. Abrahams writes:

It will be a source of personal gratification to you and to the Jewish Chautauqua Society to know that the seeds sown by you at Ramsgate have borne splendid fruit. The Union of Jewish Literary Societies has succeeded in getting the University of Cambridge to include a Jewish section in its Summer University Extension Meeting at Cambridge in August. The Cambridge meeting lasts a month, but we shall only take from August 2d to 14th for three courses: one on Jewish History; one on Jewish Art and one on Jewish Exegesis of the Bible. We are all glad of this experiment, which we hope will be successful. Of course this experiment is of a peculiar character. The extension attracts more than a thousand students—Christians, of course. What we are trying is two things: (a) to attract some Jews; (b) to attract some of the Christian students to one or the other of our Courses.

The society has enrolled during the past two months twenty-eight new circles, covering twenty cities.

Martha Wolfenstein

MISS MARTHA WOLFENSTEIN, author of "Renegade and Other Tales," idied on March 17th 1906, at Cleveland, after a prolonged and painful illness, having its origin in tubercular disease. She was thirty-six years old. She was engaged in work on a drama, of which she thought great deal. Her illness dates back to seven years ago.

Miss Wolfenstein was born on August 5, 1869, at Insterberg, Prussia, the daughter of Dr. Samuel Wolfenstein and Bertha Brieger. She was educated in the public schools of Cleveland, where her father has been for many years Superintendent of the Jewish Orphan Asylum.

The death of one so promising in the field of Jewish literature raises a serious question as to the strength and the versatility of American Jewish talent in the writing of fiction. Miss Wolfenstein's strength was her delicate handling of themes for the most part inherited from the writers of stories of the German ghettoes. It was only in her last book that she arrived at an appreciation of American Jewish life, and that life she considered through the spectacles of an old lady of the ancient regime. Of course, she appreciated American life, but her inspiration was not attuned to its discords. It is said of her "Idylls of the Gass," that it was a story retold by her from tales heard from her own father.

But there is something sweet and serenely true of her version of that life, though a twice-told tale. Readers of her sketches find that the humorous passages cling to the memory. She loved sentiment, but sentimentality was avoided by the sane intermingling of homely Jewish traits.

She occupied a worthy place in Jewish literature, and though her art was fragile and often a trifle commonplace, by virtue of a certain indefinable charm, a certain frankness and good cheer, she maintained a unique position. She was not the Ghetto sketchist. The caricature of the denizens of the crowded quarters did not appeal to her, and when called upon to depict even their life, she lightly skimmed the surface and touched it up with fine dust of appreciation and serenity. Occasionally she could make use of polemics, but that rarely, for she was above all a calm surveyor of life and was not agitated by its troubles and its dissonances. Perhaps her own delicate health, her own struggle to maintain life against the attack of disease purified and ennobled her character and she could not see the unbeautiful nor the turbulent. The historical turbulency of Jewish life she could depict with a

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skill mastered, probably, by intuition from the memories of her people. But the present was seen only with all the clarity of a sunny disposition.

Her story of "Shimmele" is one that may be taken as the very type of her talent. There is something of the elf in him, an elf skirting that life that threatens. He plays about the crater of the volcano and though he does not seem to appreciate the danger, a lurking wistful often betrays his secret—he does know, but pretends that he cannot see.

Miss Wolfenstein's art was light and graceful, but it occasionally broke under the strain of its own fragileness. It seemed as if in the weaving, a few lapses had occurred. Her indisposition often led her to take the roundabout way, which gave the impression of a loss of the thread of the narrative. But there never was any doubt that she would return and that whatever, wherever she wandered she would know the way.

The shocking thought that comes with her death is the knowledge that her death means so much for American Jewish literature. There are a number of other writers, but among them she was an important member. In a vigorous literature, in a literature based on a normal life, with its roots firmly grounded in mother earth, an artist of Miss Wolfenstein's strength might not be accorded first rank, but as we are to-day situated, her loss means a great deal to us. There are Emma Wolf, Abraham Cahan, Herman Bernstein, Bernard G. Richards, and one or two others who represent Jewish fictional literature, but of writers of the very first rank we have none in this country: Zangwill and Samuel Gordon may not be included, and Miss Wolfenstein was the only one that touched with an artist's feeling the life of the German Jew in he old Ghettos. She knew it, and being far removed from that life, it might have been expected that soon she would turn from the reminiscent to the actual. Her death removes that possibility.

Cause of Anti-Semitism in Russia

MAXIM GORKY spoke at the Grand Central Palace on Wednesday evening under the auspices of a revolutionary society on "Anti-Semitism." He said in part:

"The Jews are hated among other reasons because they gave Christianity to the world, which restrained the beast in man and fostered his conscience. It gave him a sense of the general solidarity of man, constraining every one to think of the interests of all. This is hateful to the masters of life, who wish to see in Christianity only a religion of suffering, a voluntary submission of the many to the few. They succeeded in making it a religion of slaves, a yoke for the people and a shield with which they want to fend themselves against the attacks of justice.

"In the teachings of Christ there was an immense store of the indestructible idealism of the Jewish soul, and this idealism did not die out despite the efforts of the Church and State to crush it. This idealism, indomitably striving for the reorganization of the world in the spirit of truth and justice, is the chief cause of the hatred against the Jews. They brought disquiet to the satiated and

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contented; they threw light upon the dark side of life; they aroused people, giving them no respite. Finally, and this is the main thing—out of this idealism of the Semites arose a terrible monster for the masters of men, but a religion for all its workers—Socialism.

"In saying that the Jews are disliked because they have at all times showed themselves to be the most energetic revolutionists in the world, I do not have in mind the Jewish bankers. Like mushrooms and other species of fungi, they have no nationality.

"I do not believe in the antagonism of races and nations. I see only the antagonism of classes. I cannot admit that there is a special psychology which inspires a man of the white race with an aversion for a man of the black race, or provokes in the Slav a hatred for the Anglo-Saxon, or in the Russian a contempt for the Jew.

"The chief enemy of the Russian Jew is Russian officialdom, which holds every Jew to be a revolutionist. This view has its irrefutable evidence in the history of the Russian revolutionary movement. They are revolutionaries because everything is done to stifle and kill their bodies and souls. From the very beginning of the open fight with the Russian Government the Jews perished by the hundreds in the prisons of Siberia and in the casements of the Russian fortresses. Plehve, the organizer of the wholesale Jewish massacres, declared that the revolutionary movement in Russia was inspired and conducted by the Jews, and Durnovo is his disciple.

"Sergius Witte, in his address to the Jewish deputation not long ago, literally said this:

"'If the Jews should happen to get into the Duma they must not discuss there the general politics of the empire, but only their own affairs.'

"This utterance is provocative, let alone foolish. Naturally, if the Jews were to speak in the Duma of their own affairs alone it would bring down upon them the charge of tribal egotism, and would thus help to increase anti-Semitism, which is desired by the rulers. But in Russia the foolishness of Sergius Witte, as well as his insolence, is known to every one.

"Having its root in the politics of the Government, anti-Semitism has not penetrated into Russian society, for these two forces are opposed to each other, and that which the one sanctions the other rejects. The intelligent elements of Russia are at present not infected with this poison, because they know very well the part which the Jews play in the Russian revolution. The intelligent Russian public, however, has never conducted itself toward the Jews as it should have done, although the merchants and industrial classes of Russia are or have not been unfriendly."

Maxim Gorky to Russia Jews

On Thursday, April 12, Maxim Gorky, the Russian novelist now in New York on work connected with the revolutionary propaganda, issued the following letter to the Jews of the East Side. The letter appeared in a Yiddish translation in the socialist daily, the *Vorwarts*. We give the letter in full:

"Give my hearties greetings to the people of this city, and first of all, to the revolutionary immigrants of this population."

"The future Russian historian will devote brilliant pages to the Jewish

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people. They are the people with a torch, with which they light up humanity's path everywhere. They gave Christians their religion, and in our day they are the most influential bearers and representatives of the new religion, socialism, for, no matter how one translates it, philosophically or theoretically, socialism is inspired by the spirit and the sincere ardor of a religion. The creative force of the Jewish people is one of the most important facts in its historical life, and this same creative force gave Christianity its religious principles and now it is devoted to assisting humanity to understand socialism.

"It is very difficult to describe how far the entire complexion of the Russian Jewish people has altered under the influence of the revolutionary activity of the Bund, and how the attitude of the Russians to the Jews has changed. One began to appreciate that the Jews were the most wonderful heroes the world has produced. The supernatural courage which the Jewish workmen have displayed in the revolutionary ranks is well known. A distant relative of my wife's, an officer in a cavalry regiment, told me a story of the Jews which I quote here. He was stationed in Lodz, when the well-known collision of revolutionary forces with the government occurred. The cavalrymen rode out in force against the Jewish workmen, but the latter, almost without weapons, with useless revolvers and stones instead of swords, did not budge from their position, but fought like heroes. The cavalrymen let go at them, with their horses and glittering swords, but the unarmed Jewish mass did not move, and fought on with whatever strength they had. That irritated the horsemen, and they tore forward to destroy the Jews, who has aroused their fighting blood. The heroism of the Bundists made such an impression upon my wife's relative, that he threw himself from his horse and placed himself in the way of his comrades in order to obstruct their passage. Later he left the military service entirely. The heroism of the revolutionists had made a new man of him.

"As to Russian anti-Semitism, in the masses it is only the consequence of misunderstanding and ignorance. They simply do not know the truth. They are misled. Everywhere are circulated all sorts of false impressions. As to the leaders of Russian anti-Semitism, they ought not to be confused with the anti-Semitic leaders of Germany and France, for example. The latter are swindling politicians, who hearken to their own interests. In Russia, however, the leaders are nothing more than provocateurs, government agents who create disturbances in order to assist the government in smothering the revolution.

"That there is little actual anti-Semitism among the masses in Russia is shown by the presence of religious sects that observe the Jewish Sabbath and other Jewish customs, who have in them the spirit of the Jewish religion. Personally, sympathy for the Jews is deeply rooted in me since my childhood. The best recollections of my life are interwoven with remembrances of Jews. About fourteen years ago I worked as a common farm laborer on a Jewish farm. The Jewish and Christian farmers lived peacefully together. The Christian children even attended the Jewish school, for there were no other schools.

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The Menorah

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THE MENORAH

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The Jewelled Dagger

A Passover Tale of Ancient Egypt

By Jacob G. Ascher

Solemn and menacing were the clouds floating over the noon-day sun, when, with down cast eyes and measured tread, Yahudah ben Yosef passed thoughtfully along the thoroughfare of ancient Thebes, *en route* to the palace of Meneptah, the mighty king Pharaoh, that king who knew not Joseph and gloried in the oppression of the Jewish nation. A proud dignity marked the majestic bearing of the pedestrian. Age—perhaps three score and ten—had dealt kindly with him; his eyes, undimmed, were as bright as the liquid, blue of the corn flower; his complexion, somewhat dark, of olive clearness. His features were handsome and regular —the strong Jewish type—his forehead denoted a man of intellectual power. He threaded his way among the surging masses of excited Egyptians, seemingly totally unconcerned.

Yahudah Ben Yosef was a lineal descendant of that Joseph who centuries before had shared the throne with Pharaoh, the ruler of Egypt and friend of Israel. He was one of those few who had risen superior to the great body of Israelites—then at the period of our tale in abject slavery. He had mastered the entire Egyptian cult and philosophy; and with an innate fondness for chemistry combined with natural ability had become distinguished in the science of medicine, and was appointed physician extraordinary to the king. He had been commanded to appear before him on that day.

Although outwardly unconcerned, Yahudah's heart was sorely oppressed. The light of day was to him as darkness, for his eldest son, his first born, Menasseh, who had lately attained his twenty-first year, had formed a love attachment with an alien, an Egyptian maiden, the daughter of a high court official. A parent's most strenuous interdiction and admonition had been of no avail to wean him from this unholy love. Nitocris, a young woman of extraordinary beauty and culture, had won the

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young man's heart. He was madly and desperately overcome by this passion. When darkness cast its pall over the benighted city, Menasseh and Nitocris would steal away among the fastnesses of the rocks that environed the city and plight their vows of eternal truth and constancy. The youth who inherited the manly dignity, the rare personal beauty, and distinction of his father, aflame with the passion his betrothed inspired, thus, in his intended alliance cast to the wind the dictates of that ancient faith which had been the heritage of his forefathers. Nitocris scoffed at his religion. It was in her eyes fit only for serfs, for the hewers of wood and the drawers of water. Menasseh weakened under the lash of her sophistry and condoned her prejudices. His blind infatuation seemed to confuse and destroy his reasoning powers. He ignored the sacred ties of filial love and duty which so strongly forbade his anticipated union. He did not realize he was sacrificing his principles. Yahudah ben Yosef, bowed with supernal grief, had urged his son time and again to sunder the bonds which held him, and which in a spirit of prophesy he averred would lead only to unhappiness; he solemnly declared that persistence was tantamount to his renunciation of his allegiance to the God of Abraham, Isaac and Jacob!

Egypt lay under the ban of the divine scourge. The nine plagues following in quick succession had spread desolation and devastation everywhere. Fire, pestilence and almost every description of calamity had laid waste the country and practically ruined her inhabitants. The obduracy of Pharaoh, tyrannical and despotic, was relentless; he heeded not all the marvellous signs and wonders —the direful calamities which had befallen his country and his people. His was a desperation which set at defiance all the powers of earth and heaven.

It was the morning of the 14th day of Nissan, and Moses had commanded his people to slay the Pascal lamb—to strike the lintels and door-posts of their domiciles with the blood of the sacrifice, and to abide in their homes until the morning.

Erect and dignified, Yahudah ben Yosef, the king's physician, entered the palace. His personality and mission were well known, and he was ushered at once into the royal presence. Yahudah, as his wont, made a low obeisance.

"Arise," cried the king, "and minister to my pains, my temples sorely ache with a sullen rheum—give me health." Yahudah bathed the sufferer's head in silence. "What excitement has befallen your majesty today?" humbly asked the physician.

Meneptah burst forth in a torrent of impotent rage. "Those accursed dogs have again been here, demanding for their people the three days' journey to the winderness to sacrifice to their God! They defy me and call heave nand earth to witness my injusttice. What injustice? Do I not feed and clothe the whole race, and

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give them a safe asylum from their enemies, the Hyksos, the Greeks, the Syrians and even the Ethiopians. What more can they want?"

"But our people cannot practise their religion," meekly returned Yahudah. "Your gods are not their God."

"Would to Heaven," retorted Pharaoh, in violent wrath, "their gods *were* but our gods, and then the misfortunes and disasters which have ruined our land would never have occurred. Let them worship our gods, our benign Ra,* who crowns the universe with blessed light and warmth; let them bow down to the mellifluent Thoth,† who sheds her silver rays when the day, steeped in darkness, is crouching at her feet; let them propitiate our all-potent Osiris‡ or our gracious Ama, ‡ and then our calamities will cease but not until then."

The physician bent his head in speechless sorrow. He dared not utter the reply he would have given. It was as much as his life was worth to openly combat such sophistry. Meneptah paused for an instant, to see if, to his mind, his convincing argument would elicit a response from Yahudah. Then he continued: "But I have forever finished with these accursed dogs. I told them my face they would never see again, and I gave my chamberlain orders to eject them from the palace." Meneptah raised his hand to denote the interview was concluded, adding an imprecation: "And may Set‖ confound them all!"

"Farewell," spoke the physician, as he withdrew. "Heaven, and not we, must judge."

The shades of evening were falling ominously thick and fast on the historic city of Thebes. The Hall of Columns in the Memnonium gradually darkened to the view as the night approached. The streets were almost deserted. A subdued and restrained excitement seemed to hover in the very air: a gloom of awful mystery hung like a pall over the fated city. From the portals of the physician's abode a stealthy, tall and lithe figure, darkly mantled, hastily passed up the avenue through the winding streets, until it crouched in the long shadows of the Hall of Columns, an edifice dedicated to the divinities of Egypt. It was Menasseh, the physician's son. Nitocris had anticipated him. He clasped her to his heart as they entered the hall through the darkened chamber, which in the Egyptian's eyes is most sacred, being the holy of holies, the key of which Nitocris carried.

"My love! my life!" whispered Menasseh, "I came at thy bidding; but know you not it is death to me if I were found here?"

"Fear not, Menasseh. Thy life is my life, the risk to thee is also the risk to me; but I am as the goddess here—Iris*— the goddess of thy destinies, and thou art safe—trust me."

The echo of their subdued voices reverberated through the lofty halls like the murmuring sea.

*Ra: The Sun. †Thoth: The Moon. ‡Ostris, ‡Ama: Ancient Egyptian divinities. ‖Set: The Egyptian god representing the power of evil.

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"No, no," excitedly importuned Menasseh. "Obedient to thy wish I came here; but, life of my life, let us away now from this menacing danger."

The lustrous eyes of Nitocris, glistening with the light of the moon that now sparkled through the sombre halls, gazed steadfastly at Menasseh. In that moment she caught both his wrists in her grasp, and in a voice almost lost in emotion whispered passionately, "Menasseh! Menasseh! do you love me?"

"Let my soul answer thee, Nitocris, if my words fail me."

"Then prove thy love by swearing fealty to the august gods at this shrine —my gods, who will preserve thee from all harm."

Like the icy breath of the north wind came to Menasseh the words of his betrothed, which smote him to the heart; a tremor seized him; he stood bereft of speech. Nitocris loosened her tender grasp, and placed her hand to his forehead—it was as cold as the marble column beside them. All was as silent as the grave, save the distant hollow voice of the watchman proclaiming the ninth hour of the night, the second watch.

At last Menasseh, recovering from his stupor, found some words that came to his relief: "Nitocris, you jest. Your lips were never formed thus to stab me. Think only for an instant what you ask! I to abjure the God of my forefathers, and bow down to idols! My life is thine to do what thou wilt but not my faith."

Nitocris, with eyes aflame in passion, drew back, and with a voice tinged with sarcasm, replied: "Your faith! What has your faith done for you? I will answer—naught but encumber our country with hundreds of thousands—mere fragments of humanity who have no ideals, no ambitions, and whose lives begin and end in menial service to others."

"Nitocris, you are thoughtless; no other woman could have erred more than you have done in thus estimating our people. Our teachers tell us that, although we are now in abject slavery, our future mission is to bring light to a world enshrouded in darkness and bigotry. Faith in the God of Abraham, Isaac, and Jacob is not symbolized by the garish splendor of marble temples, filled with plastic divinities. The uncomplaining sorrow of our people is an annealing fire which purifies the precious metal and throws aside the dross. The lowliest life is often the truest and highest life.'

Nitocris was silenced but not convinced. Cautiously they emerged from the Pantheon, the shrine of the divinities, and wandered aimlessly in the cool spring tide atmosphere of the early night. The streets were lifeless and almost deserted. All at once they found themselves in the small and prescribed Jewish district of the city. They had hardly spoken since leaving the temple. The night was now fast advancing and the splendor of the full moon threw its mantle of scintillating silver on their path, bathing the house tops and portals with a flood of light. "Stop!" cried Nitocris suddenly, in affright, clutching the arm of her companion. "What new horror is this? Blood!

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blood! blood everywhere!" As she glanced at the portals of the house they were passing, trembling she clung to Menasseh.

"Be not afraid, Nitocris; that is only a religious ceremony; it is the ordinance of the sacrifice of the pascal lamb, commanded by our great and good teacher Moses, and the streaks of blood on the door are merely meant to emphasize the command."

Menasseh had spoken truly: he was ignorant of the true and terrible import and significance of the blood upon the lintels and door-posts. He was aware the elders of Israel had met that day at Pithom, and Moses had enjoined them to publish far and wide to the Jewish community the ordinance of slaying the pascal lamb. Aught else was unknown to him. Nitocris turned away from the speaker with ill-disguised disgust.

"The superstitions of your people, Menasseh, are terrible, and you really believe that by painting the door of your houses with the life-blood of an innocent dumb animal that you are thus working out your great divine mission, as you call it, and are propitiating the God of your fathers? It is the very ecstacy of absurdity—of madness and beyond human belief. Ah! I see we approach your own domicile, and it also is bespattered in the same foolish manner. Go, Menasseh, if my love has any weight in your eyes, and obliterate the bloody streaks that tell only of this superstitious ignorance."

Menasseh covered his face with his hands, and in the agony of his soul all he could utter was: "I dare not. It is the command of our God."

Once more the face of Nitocris was aglow with passion as she hurled her goad of words: "I swear to you, Menasseh, by all our divinities of earth and heaven—by the life of Pharaoh himself—that unless you erase those superstitious bloodstains which besmirch the portals of your home here at this spot, the sacred compact between us—our future marriage—shall be sundered. Why should I wed a man blinded to reason by excess of bigotry? Mark that dark cloud which hovers over the goddess Thoth. Hesitate no longer than its time of passing to do my bidding, else I am lost to you forever!"

There are some moments in our lives that seem like ages. Menasseh looked up at the Queen of Night in the heavens and felt that now. The crucial and cruel test benumbed the young man's faculties. He knew intuitively Nitocris had spoken what she meant and intended. The fateful incident in the Hall of Columns only an hour ago was still fresh in his memory. Now her imperious and determined manner, he was certain, would brook no argument. It was a question of life or death to his very existence, to win or lose the love that was maddening his brain. Besides, he argued to himself, it was only a trivial act—that he would humor her as she had yielded to him in the Memnonium. He watched the dark cloud slowly take its path. He hesitated: the first step towards wrong-doing is never taken without a certain degree of hesitancy. The cloud was already half-

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way across the face of the moon. Nitocris was as motionless as a statue. Hastily snatching a bunch of hyssop which, neglected, lay in the gutter, Menasseh dipped it in the flowing stream and washed away the blood-stains! The low muttering of far-distant thunder broke on their ears: a storm was gathering.

It was his first defection, his first violation of the Law of Moses, and his breath seemed taken away at the thought as he stood transfixed to the spot.

Nitocris was quick to arouse him from his lethargy. "Come! come!" she said. "Let us away ere the storm overtakes us."

They commenced to retrace their steps hurriedly, in the direction of Meneptah's palace, to the abode of Nitocris, passing through the Propylon or gate of the Temple of Luxor. Everywhere the sentries on guard admitted them without let or hindrance as soon as Nitocris was recognized.

She wore in her waist-belt a small jewelled dagger of exquisite workmanship and set with brilliant rubies.

Eventually they arrived before a small carved portico at the western end of the palace. Nitocris whispered: "Menasseh, my love, here we must part, to meet again at the ninth hour, the morning watch, outside the Southern gate. I will have my Arabian steeds, fleet as the wind, brought by a trusted official, and they will bear us away."

"But," demanded Menasseh, "how will it be possible for me to pass all these sentries? I am unknown to them. I will be arrested."

"No, Menasseh, not so. Take this dagger—see how beautifully its handle is encrusted with my monogram in rubies—every stone is like a drop of blood from my heart, that beats solely for thee. Show it to them. They will recognize it. It will be the talisman that must end all doubt between us." Nitocris knew not how strangely prophetic were these words. "Go, Menasseh, tarry not long. Fervent will be my orisons to Menta * to protect thee."

Menasseh hurriedly placed the dagger in his sash where it could easily be discerned, and with a last rapturous embrace, hastened away. Passing through the several courts, he soon reached the principal thoroughfare and directed his steps towards his own home. He repassed the Temple of Luxor, whose stupendous columns, quenching the moon's rays with their shadow, seemed like inexorable giants ready to bar his way.

The storm, so long slumbering, now broke with great force, and ever and anon the barbed lightning would illuminate his pathway for an instant, to be succeeded by impenetrable gloom. The detonating thunder was deafening and appaling, and as he paused for the moment he heard the sombre tones of the watchman heralding midnight, the hour of the third witch. At last he reached his home. Entering cautiously the passage-way, he tightly closed the portal against the onrushing torrent of rain.

The first streak of morning shot

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through the eastern sky and the storm had abated, as Yahudah ben Yosef arose and girded his loins to meet the elders of his people at Ra'amses.

He called aloud so that his voice could be heard throughout his domicile. "Arise! arise! my Kindred, and hasten. Let us away to supplicate to God. The legions of our people are waiting to shake the unholy dust of Egypt from their feet, and I have been commanded by Moses to search for the sacred bones of my forefather†—but where is Menasseh?

†NOTE:—The Talmud states that, when the children of Israel were on the eve of leaving Egypt, the bones of Joseph, which that patriarch on his deathbed charged should be carried forth with them, could not be found. Moses ordered the elders to make a thorough search, and eventually the sacred relics were discovered. The exodus was delayed some hours in consequence.

Yahudah entered the main hall in the semi-darkness to seek him, when suddenly he discerned the outlines of a prostrate form at his feet—he stooped—Great Heaven! it was his son, his first-born, Menasseh! The brand of death was on his ashen face. The destroying angel had *not* passed over the house of Yahudah! A lightning bolt, attracted by the steel of the jewelled dagger, had sent its fatal flash and crushed out all life hours ago.

The stalwart form of the old man bent low in supreme anguish. Silently he bore the lifeless body of his beloved son in his arms, and tenderly laid it on his own couch. Then, raising his eyes Heavenward, devoutly murmured:

"Blessed art thou, I Lord, Our God! King of the Universe, who art a righteous Judge."

State Aid to Sectarian Institutions

By Morris Loeb, Ph. D.

THE traveler in Switzerland observes two kinds of lakes; the ones in the highlands are the everlasting fountain-heads of the great rivers that traverse Europe; the others, in open valleys, receive these torrents and retard their flow, giving them an opportunity to deposit the particles of rock and earth that they have carried with them; so that the gray mountain-stream which enters at the one end issues a limpid and majestic river. Conferences such as these may perform either of these functions in the current of philanthropy; either they may serve as a reservoir whence enthusiastic efforts shall derive their being, or as the settling basin, where overstrenuous tendencies may, in calm deliberation, be deprived of some of the flotsam and jetsam that they are carrying with them in their rush. If, therefore, I have chosen to uphold the unfashionable side of a very important question, I trust that I shall neither be considered combative nor reactionary: I would merely warn against hasty conclusions and attempt to separate

*Read at the National Conference of Jewish Charities, Philadelphia, May, 1906.

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out some very important considerations from arguments with whose main tendencies I find myself in accord.

Shall the state's constitution forbid governmental appropriations toward the support of sectarian institutions? The doctrine of the separation of Church and State is invoked on the affirmative, that of individual liberty of conscience on the negative side. The alignment of the Roman Clergy in opposition has made the conflict one between Catholicism and Protestantism in the eyes of some; between liberalism and medievalism in the eyes of others; and the Jew, especially, is naturally drawn to what appears the more liberal side. To me, however, the terms liberality of religious opinion and toleration for the views of others are by no means synonymous, and I believe that a clear distinction can be made between sectarian work which should not receive state aid, and that which should be so supported, both for the sake of its beneficiaries and for the sake of the state itself.

We all recognize that what we call the state is in dual relationship toward the individuals that compose it. On the one hand it exacts allegiance to its terms of association, conformity to its regulations and sacrifices of means, comfort or even life, toward the commonweal: in return, repel a foreign invasion, its police power it promises to use its military power to to restrain the criminal, its equity courts to maintain his rights against the encroachment of a fellow-citizen and to use its collective power to shield his individual helplessness. For the modern state, this last function carries with it the duty of caring for the individual, whenever causes beyond his own control deprive him of the ability to fend for himself. The socialist demands that these dual relations between state and citizen shall be continuously in active operation; those who differ from him believe that the true science of Government leaves as much freedom as possible to the individual, stepping in only when he is transgressing or encroached upon. Under this latter doctrine, however, occasions arise when the government does find it necessary to subordinate the individual to the direction of others ,through the agency of what we call public institutions, be they military, educational, eleemosynary or correctional. The critical question in mind is, in which of its two functions toward the individual does the state provide the institution? In some cases, there is no doubt, the army and navy as well as the penal institutions are organized by the state for its collective purposes and public requirements are paramount to the preferences of the individual; they must be absolutely under public official control.

The maintenance of schools, too, is a duty which the public owes to itself, much more than to the pupils: this is universally recognized in our various school laws, especially those relating to truance. The proper exercise of many of the duties of citizenship presupposes a certain education, and the more uniform this elementary education can be made, the better for the state. If I knew how to accomplish it in this country, I would see every private school of primary and grammar grade abolished and would allow no excuse but physical disability for non-attendance at the public school. The latter would be strictly non-sectarian; but not according to the definition of the law-giver who considers everybody a sectary, whose faith differs from his own. The best justification of the existence of parochial schools, which ever came to my knowledge, was the dismissal, after many years of service, of an efficient superintendent, by the School Board of at a large New England City, for the crime of transferring to a school in the most fashionable Ward, a competent teacher, herself a graduate of the public school system, who happened to be an Irish Catholic!

The theory that teachings in a school must necessarily inculcate every form of ethical, moral and religious instruction, is unfortunately sufficiently rampant in this country to impair seriously the efficiency of the institutions themselves: it is not only likely to bring other qualifications

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than teaching to the foreground in the selection of the instructors, but it is also likely to promote attempts to introduce subjects into the curriculum which are so loosely connected with the essential branches of an elementary education that the child is confused and one of the chief objects of schooling—systematic thinking —is seriously obstructed.

I am not referring particularly to the so-called fads and frills that trouble the mind of the old-fashioned school trustee; but when we find temperance societies seeking to promote their laudable efforts by insisting on what is termed 'scientific teaching" of the detrimental nature of alcohol, or when we find patriotic societies endeavoring to graft a special course in civics upon the curriculum for young boys and girls, one does feel as if the common school was being employed to further individual hobbies rather than to strengthen the intellectual activity of a child in such a manner that it will be able to cope with the problems of life at that time when they really become of serious import in life. I suppose that a time will come when the right of even the school child to its own individuality will be recognized, and when it will be deemed just as criminal to attempt forcing into its mind dogmas, whether religious, political or even scientific, under the guise of elementary instruction, as we now consider it wrong to force political or religious views upon a man as a condition for granting him the necessaries of life in the moment of direst need.

The experience of European countries has shown that it is perfectly feasible to maintain public schools on a strictly non-sectarian basis, and even there where religious teaching is supposed to be a requisite element of the school curriculum, it is done by special religious teachers of the same faith with each group of children, leaving the secular teacher quite free from any such duties. The state, therefore, is both able to conduct perfectly non-sectarian schools, and owes it to itself to control in all respects the fundamental education of its future citizens, because that very education is one of the foundations of the commonweal.

The state stands, however, in an entirely different relation to those who have become its wards, not for the public benefit, but by reason of their personal disability. When the citizen is in possession of his normal strength, he expects to participate in the duties which the state demands of him, and, in return, he is entitled to the state's protection when either from sickness or unmerited misfortune he has become helpless. At such periods, the state has no longer the right to ask what return it is to receive for the benefits it confers. These benefits are not alms, but are a part of the implied contract between the individual and the public. Whatever may have been the theory of ancient paganism or medieval Christianity, the Jewish view, from Biblical times, has never swerved. I interpret the well-known injunction, "Open wide thy hand unto thy brother, for the poor shall not cease out of the land," not only as a mere invitation to do good, but as an open-minded recognition of the fact that no political or economic arrangement, however it may increase the average prosperity of a people, can guard the individual against the accidents of poverty and disease. But when such afflictions strike your neighbor, he neither becomes subject to your scorn nor to your whims, neither your inferior nor your slave, but remains ethically your brother. The relief of distress is the duty of man to man, and it is to be practised neither for the purpose of removing a painful sight from one's view—the Greek attitude—nor to gain peculiar merit in the sight of Heaven for one's self—the medieval Christian attitude. Judaism prescribes that nothing which is done while aiding the distressed shall force degradation upon the individual, and it ought to be the duty of such organizations as this National Conference to uphold above everything else this doctrine in the discussion of the charitable affairs of the nation.

When President Roosevelt the other day issued a special proclamation not to dis-

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criminate against the Chinese sufferers from the San Francisco earthquake, many must have felt that things had come to an awful pass if humanity could not be trusted to take care of the unfortunate without discrimination of race or creed, and I think the imputation justly resented by the citizens of California. But is it not almost as bad to suggest that, at a time when necessity compels a man to seek admission to a hospital, he should be forced to divest himself of all his individuality and put himself absolutely in the hands of the institution, even in matters that have in themselves no concern with his sickness? Is it not rather true that, at such times when his sensibilities are perhaps overaccentuated, everything should be done to soothe them; and that if he has any peculiar views, whether religious or otherwise, which do not interfere with the happiness of his neighbors, these should be at least respected so long as he has not the full power to take care of himself?

The principle, it appears to me, which deprecates the large orphan asylum in favor of the cottage home, in order that the individuality of the child may be preserved as far as possible, should assert itself to a still greater degree where the adult is concerned whose individuality is fully developed, and, consequently, all the more deserving to be respected. If, therefore, it is a comfort to him to know that he is living, and, if necessary, dying according to the tenets of his own faith, common humanity demands that this comfort shall not be denied him. It is all very well to suggest that a state institution could permit of such individual treatment, but we all know that this is practically impossible. Just as Reform Legislation usually is only able to substitute a bi-partisan board for a partisan one, because the political mind is unable to grasp the idea of absolute non-partisanship, so a hospital or home for the aged could only be made equally acceptable to the Protestant, the Jew and the Catholic, by cumbersome division into religious wards. I am saying this with a full knowledge that the statement may sound reactionary and that hundreds, nay, thousands, of exceptions may be pointed out; and, nevertheless, I think that fuller consideration will show that these exceptions are not proper ones. Supposing that a Jew falls sick while sojourning in a city in which he has no co-religionists; he will, of course, seek a general hospital, and his treatment will be so humane and his feelings will be so respected that he will have no fault to find; but should he learn that there existed in that same community hundreds who could have readily provided him with those particular spiritual comforts which he naturally had to forego in the general hospital, his feelings would be of a different kind. The mere fact that a man can exist without certain comforts is in itself no argument for depriving him of them. Similarly, the possibility of properly treating people of all kinds and creeds in a general institution does not, in itself, preclude that some of the finer sensibilities of the patient may there be disregarded. The higher ethical standpoint seems to me to be represented by the existence of the sectarian hospital, old folks' home or orphan asylum, in which the inmate is not only granted an impassive liberty of conscience, but also enabled to live as nearly as possible in consonance with those customs which his traditions prescribe.

No less natural is it that a sufficiently numerous foreign colony, in any large city, will maintain purely social clubs, in which the native tongue of its members is spoken and the domestic customs of the old home are preserved, than the establishment of French, German or Scandinavian hospitals and orphanages in the great American cities. No sane man sees in such specifically national organizations any evidence of hostility toward the state which shelters their supporters; they have no mission excepting the greater comfort that home customs and the mother tongue can afford those whom they shelter—widely differing from the schools and hospitals maintained under American auspices in the Orient, whose avowed purpose is the incul-

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cation of religious and political beliefs upon a native population that already owns allegiance to other systems. I think that the very fact that so large a percentage of the American population is interested in missionary institutions abroad may occasion the view that every institution which is maintained under a sectarian or foreign name partakes itself of a militant character; and yet there is a very great distinction between institutions that are carried on for the avowed benefit of outsiders and those which largely bear the character of a domestic or family corporation.

Leaving aside all questions of religious prejudice or propaganda, it seems to the best interest of the state that as large a percentage as possible of the population should interest itself in philanthropic work, and there can be no doubt whatsoever that many more are likely to enter into work of this character, if they feel a natural call to look after people of their own class, race or faith, just as family ties are supposed to lay more duties upon the individual than those of mere humanity. Indeed, there are other than purely selfish motives in this view, because we naturally feel an obligation to exert ourselves in those directions for which we are best qualified. It will be surely recognized by everybody that persons who share the same views or the same traditions understand each other's nature best. A state institution, therefore, in order to achieve the best results for persons of various nationalities or faiths, will probably be forced to select its employees with due regard to these principles: the state institution, instead of becoming non-sectarian, would become poly-sectarian. Indeed, there is a danger that if the principle be ignored, there will be a special inducement for the injection of religious sectarianism into politics, on the plea that the control of a political party was essential for the safeguarding of the religious interests of the inmates of the state institution. What baleful political results may follow the governmental exclusion of all but the dominant religious faction from state institutions, may be well inferred from a study of the Kultur Kampf which raged in Germany during the adminstration of Prince Bismarck.

If, then, the American conditions will naturally require a recognition of the different sects in the management of institutions, what principle is violated if the same sects are recognized in the management of private institutions? The private charitable institution, if properly managed, is certainly at least as efficient and economical as the public one. Governmental inspection, such as is provided in New York by the State Board of Charities, can eliminate those enterprises which are fraudulent, and can check abuses even more efficiently in private than in public institutions. Our governmental machinery is so complex that a state governor can readily nullify the influence of the supervising board over the executive management of state institutions. But it is much less conceivable that the private charity shall similarly escape the results of unfavorable criticism. It seems to be, therefore, a most ideal plan that institutions should be managed by those who have a direct benevolent interest in them, but that the supervision should rest with the state: this, I think, is a truism in charity work. I am at a loss, however, to find why distinctions should be made in the motives that actuate this private benevolence. If one person feels deeper interest in children and wishes to contribute toward the success of an orphan asylum, this is permissible in the eyes of all; or he may prefer a hospital for the cure of certain ills; or, being a German by descent, he might prefer an institution in which German was the language of the inmates; or he might interest himself in negroes, to the exclusion of the whites. The state is to be allowed to contribute toward the support of such institutions, but if the question of religious faith enters, then a barrier is immediately to be raised. It appears to me that this is absurd, so long as there is no attempt at religious propaganda, or so long as the state has no public interest in the private views of the individual man-

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agers, since these institutions are distinctly intended for the benefit of the helpless, from whom the state has nothing to expect in return for what it grants. It is true that a Protestant might be converted to Catholicism in a hospital managed by nuns, while no missionary effort could convert a white boy into a negro, if he were placed in a colored orphan asylum. But the sectarian institution should be distinctly maintained for the benefit of the adherents of its own faith—in recognition of the religious wants of these people, not as a means of increasing the power of the sect or of flattering the vanity of its devotees. If this fundamental principle be kept in mind, it seems to me that a very easy line of demarkation can be drawn between those sectarian institutions which should deserve state support and those which are to be constitutionally barred from receiving it.

It must, of course, be understood that I do not plead for state subventions to sectarian institutions because they are sectarian: I think it the duty of those interested in them to provide all proper facilities out of their own means; the buildings, at least, and the general administration should be in the charge of the private supporters. But if the state then contracts to pay for the maintenance of the individual inmate no more than it would cost to take care of him in the public institution, it is difficult to point out wherein the public interest is suffering any detriment. From the point of view of the tax-payer, there is probably an advantage, since he is not called upon to contribute toward the construction and equipment of the home; and, besides, if we assume that taxation is fairly distributed according to population, whatever contributions are made for such charitable support, may be supposed to come out of the pocket of one who shares the religious faith of the beneficiary. In New York State, I believe that this practise is universally recognized in respect to the care of dependent children, and, whatever criticism may be made about the various orphan asylums as overgrown institutions which should be replaced by groups of smaller ones, no one will claim that the moral care of the wards is inferior to that which they receive in a public institution; that their physical surroundings are less comfortable; or that they cost the state as much. Indeed, one of the strong opponents of state aid to sectarian institutions told me that unpleasant comment was being created by the fact that the wards of Jewish orphan asylums appear better nourished and more comfortably clothe than the majority of the fellow-pupils in the public schools. I could only point out to this lady that the per capita cost to the state was less than if they were maintained in a public orphan asylum, inasmuch as the weekly stipend by the city was based upon calculations made for public institutions; any improvement in nourishment and clothing was, therefore, due to the superior management in the private institution.

If these facts be so, the question resolves itself to this: Shall the state forego the advantages of effective volunteer service, of economical administration and of a scrupulous safeguard of the liberty of conscience of the individual dependent upon its care, in order that the semblance of state recognition of different religions may be avoided? If not, it is evident that better results can be obtained by the state in committing as many as possible of its wards to private care, so long as the expenses involved do not exceed those required for their support in governmental institutions, and that an additional safeguard is created, for the interest of both state and individual, when a state board of charities supervisees the private organization, as compared with its helplessness in correcting public abuse; that the very object of preventing conflict between state and church is best met by removing, so far as possible, that incentive toward injecting religion into politics, which the desire for controlling the religion of the dependents may create. Above all, however, we should uphold the maxim that, we

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must respect the sensibilities of our fellowmen in the period of their misfortune, and not take advantage of their temporary helplessness, to force upon them conditions which they would avoid, if in the fulness of their strength.

District Grand Lodge, No. 1, I. O. B. B.

District Grand Lodge No. 1, of the Order B'nai B'rith assembled Sunday morning, May, 20, at the hall over Pabst's Circle, 59th street and Eighth Avenue. The meeting was made a public one and several ladies took advantage of the privilege to attend. Mr. Adolf Kraus, National President of the Order was also present

The annual message of President Hartman was the first important business that came up. It was a presentation of the condition of affairs in the District; it discussed certain recognized weaknesses, and recommended action in several important respects. The address was especially remarkable for its enthusiastic recognition of the work of individual members of the Order, some of them not occupying official positions.

It appears from the President's message that a number of lodges exist in the Order only in name. Some of them have been obliterated and in some instances the amalgamation of weak lodges that could not stand alone was affected. There are at present some 3,400 members distributed among sixty lodges in the District. The District includes the states of Connecticut, Massachusetts, New York and Rhode Island.

In reviewing the Russian atrocities of the past year the President brought out the fact that the District had contributed the sum of $9,450 for the relief fund. This included an unexpended balance of $1,250 raised after the Kischineff outrages. The Order as a whole had contributed an aggregate of about $35,000

The most important recommendations of the President concerned the East Side Employment Bureau and the Maimonides Library. The Employment Bureau has found employment for 2,900 persons during the year. The cost of management, however, has been such as to average about $3 per case. A commercial employment bureau does the same work at a cost of less than $1 per head. Part of the funds necessary for carrying on the bureau has been contributed by philanthropic men not connected with the Order. These gentlemen are willing to continue their contributions provided the Order does its part. The sum which would have to be raised by the B'nai B'rith to meet the conditions would be approximately $5,000, which would necessitate a tax of over a dollar per member.

The committee that reported on the President's message corcurred in the recommendation of the President that the employment bureau be discontinued. This broughton a long discussion lasting obout two hours, at times extremely eloquent. The delegation from Washington Lodge had come instructed to oppose the closing of the Bureau. The late Myer Thalmessinger, who was chiefly instrumental in founding the Bureau, had been a member of Washington Lodge. Other members besides those representing Washington Lodge were drawn into advocacy of the cause of the Bureau. The pros and cons for the most part fought without hitting one another. On the one side it was argued that the Employment Bureau was a very useful and desirable institution; on the other it was shown that the District had no money and that the members would not stand for an increased tax. In the midst of the conflict Mr. Morris Stern of Rochester, as an unprejudiced delegate from a distant Lodge, sought to bring sentiment and business together by proposing that the District tax itself, 50 cents per member—it has been taxing itself 25 cents per member—in

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order that the work, which everybody admitted was of great value, he kept up. His motion was not acted upon.

Mr. Goldfogle now arose, he said, to support the unpopular side of the proposition. He knew, he said, the danger threatening one who advocated the unpopular side of any cause, but he would brave it. He then with very eloquent language and expressive gesture launched into a defence of the motion to continue the Employment Bureau. His arguments were at times denunciatory, at times pathetic. When he went back to Washington, he said, and took charge of the immigration bill on the floor of the House of Representatives, he did not want his colleagues there, to be able to point to the closing of the Employment Bureau as an evidence of the danger of immigration. "Let it live a little while yet," he said, "let it breathe; perhaps it will acquire strength and be able to walk."

Judge Jacob Ullman of New Haven, brought matters to a point when he offered a resolution to continue the Employment Bureau on condition that within ninety days a sum be obtained by subscription which together with a 25 cents per capita tax on the District will aggregate $10,000. This resolution was adopted. In the meanwhile the Bureau will remain closed.

The matter of the Maimonides Library was the next subject of discussion. During the year of 1905, the City of New York contributed $5,000 to the support of the Library. But the municipal authorities have come to the conclusion that such assistance is no longer justifiable in view of the multiplication of Carnegie libraries in every part of the city. One of these libraries in the near future will be located at 59th street, in the neighborhood of the Maimonides Library. Such duplication of work could not, of course, be defended. The committee on the President's report recommended that the library be sold to the highest bidder, that the proceeds of the sale be used in paying off the debts of the library, and if there be any balance remaining that it be employed for some purpose cognate to that of the library, such being the restriction placed upon the original endowment. The recommendation of the committee was adopted without debate.

The election of officers resulted in the unanimous choice of Charles Hartman, for President; Adam Wiener, First Vice-President; Harry Cutler, Second Vice-President; Solomon Sulzberger, Treasurer. Mr. Cutler is the only new officer, taking the place of Judge Ullman who declined a renomination on account of press of other duties which make it impossible for him to devote as much energy to the office as he thinks it deserves.

At the conclusion of the election, President Adolf Kraus addressed the delegates, preliminary to the installation of the newly elected officers.

Mr. Kraus began by deploring the lagging vitality of District No. 1 as compared with other districts throughout the country. District No. 1 shows a net loss of 100 members, while every other district reports a gain of one to five hundred. "Why should this be so," asked Mr. Kraus, "When District No. 1 numbers more Jews than all the other districts put together?" The slackening of interest in the Order was attributed by the President largely to the modification of the policy of the Order in the matter of endowments. Formerly, members looked upon the Order as a convenient and cheap means of insurance, but since that has been abolished for new members the Order suffers from lack of fresh blood. But there are Jewish questions in abundance to call forth the energies of an Order like the B'nai B'rith.

Mr. Kraus instanced the action of the B'nai B'rith in offering a reward in Chicago for the arrest and conviction of any hoodlum attacking inoffensive Jews. There have been no such attacks since that action was taken.

Mr. Kraus then took up the question of the proposed National Jewish Congress, or conference. He reviewed the steps taken since the meeting of the gentlemen in February 4 to discuss the project. He declared that a National Jewish Congress was unnecessary and would be harmful to the

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Jews in America. "If the American people," he said, "see that the Jews of America are taking measures to separate themselves from Americans of other racial and religious distinctions, the Americans will take good care to keep them separate. The President and Congress of the United States are good enough for the Jews, as they are for the rest of the inhabitants."

Mr. Kraus then read the communication which he and six other gentlemen who had been invited to the conference held at the Charities' Building last Saturday night had sent to the conference. This communication will be found in another part of this paper.

In conclusion, Mr. Kraus outlined a field of activity in which the District might engage. The future of Judaism, he declared, depended upon the Jewish young men who are graduating from the universities and colleges. When these young men return to their homes they become leaders in their respective communities. They deserve the recognition they obtain, for they know much that is valuable, but on one subject of as much importance as any other they are totally ignorant, and that subject is Judaism. The cause of this, Mr Kraus believed, was that in college there are no Jewish influences; nothing corresponding to the Christian College, Y. M. C. A. The Jewish student being required to attend chapel, attends Christian exercises there. Mr. Kraus's plan is that the Union of American Hebrew Congregations supply rabbis free of charge, and that the B'nai B'rith district pay their traveling expenses. The rabbis are to deliver lectures on Sunday, which should be open to all. The Jewish students of each college are to be enrolled in a society and to pay one dollar annually. But the sum thus collected is to be given to the Denver Hospital; in this way, Mr. Kraus, thinks the young men will be trained in the practice of charity from the beginning of their career.

The session was adjourned at 5.30 P. M. in order to give the delegates time to prepare for dinner which the District was to give to the out-of-town visitors. The dinner was given at the Tuxedo. The unfinished business remaining was disposed of Monday morning at the Assembly Room of the Order, on Lexington avenue.

The Temple of Onias Discovered

An Archaeological Find

Egypt is, before all other lands, the country of archaeology. At the beginning of the 19th century it was a land of untouched and inexplicable mystery. The history of Egypt was entirely derived from the confused accounts of Greek authors and the allusions in the Bible, while the hieroglyphics continued to be a puzzle. The first great step towards a solution of this ancient mystery was made when the Rosetta stone was found in 1799, which contained an inscription in hieroglyphic as well as in the popular form of the hieratic, along with a Greek version.

Throughout the greater part of the 19th century, however, attention was given almost entirely to the study of the Egyptian language, while the archaeology of Egypt lay untouched. It is only in the last ten or fifteen

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years of the century that any exact knowledge has been acquired about the rise and progress of the various arts of Egyptian life. So that now we have a continuous history of about seven thousand years, with abundant remains of every period to illustrate it.

Among those who have contributed to our knowledge of ancient Egypt to a very lodge extent is Professor W. M. Flinders Petrie, who comes now with a discovery that is perhaps of even greater interest to the Jews than to the Egyptologists. It is the discovery of the temple of Onias. Historians are at variance as to the cause which brought about the building of the temple. But it is most likely that the establishment of a Jewish religious center in Egypt was not due to the disorders that arose in Palestine under Antiochus Epiphanes, nor to the personal ambition of Onias, but to the political situation in Egypt itself. Onias IV, the son of the high priest Onias III, who fled to the court of Alexandria in consequence of the Syrian persecutions, was favorably received by Ptolemy Philometer and his consort Cleopatra. The Egyptian monarch still hoping to recover Syria and Judea, gave a willing ear to Onias, who must have urged that the building of a Jewish temple and granting full freedom in religious worship would win over all the Jews to the Egyptian side. The king, accordingly, placed at his disposal in Leontopolis, in the province of Heliopolis, a dilapidated temple which had previously been dedicated to the lion-headed goddess "Bubastis of the fields." Onias rebuilt this and transformed into a sanctuary after the model of the temple in Jerusalem, though smaller and with numerous deviations in regard to details. The favorable attitude with which the Palestinian Jews regarded the temple of Onias in contrast to the enmity which they showed towards the Samaritan temple is undoubtedly due to the fact that while the Egyptian Jews sacrificed frequently in the temple of Leontopolis, they did not fail in their duty and allegiance to the temple in Jerusalem. While the Samaritans ranked their edifice on Mount Gerizim above that on Mount Zion, the Egyptian Jews regarded temple of Onias only as a lesser sanctuary and in common with all other Jews made pilgrimages to Jerusalem, while their priests, on getting married, always had their wife's pedigree authenticated in the Holy City. It is the general opinion of scholars, that the temple of Onias existed 243 years, having been closed by the Romans about three years after the destruction of the temple in Jerusalem.

In a letter describing his discovery, Prof. Petrie says: "It has been generally recognized that the ancient town, known as Tell el Yehudiyeh, eighteen miles north of Cairo, was probably the position (of the temple), and the Jewish gravestones found there by Dr. Naville had given strength to this opinion. But the temple-area had not yet been actually identified.

The form of this settlement of Onias was, roughly, a right-angle triangle, the square corner being formed by

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the north and east sides. At the west acute angle was the entry to it, and at the south point was the summit with the temple. The mound was closed on the eastern side by a stone wall twenty feet or more in height and seven hundred and sixty-seven feet long, including two bastions at the end. In the middle of this a high raised stairway, fourteen feet wide, led up to the entry of the temple court on the top. The north side of the settlement was low, with a fortification wall bounding it. The diagonal west side was curved inward and had a great revetment wall at least twenty feet thick rising at an angle of sixty-six degrees or more to a height of over sixty-eight feet, where it supported the temple.

The entrance from the plain at the west end was really one hundred and fifty feet wide over all and about one hundred feet inside. This was fortified with towers and gateways as we know from descriptions. From here the way ran through an area of three or four acres of houses enclosed in the fortifications, leading up to the temple platform more than sixty eight feet above the plain. The foundation of this ascent remains and points very closely to the axis of the court on the top. The outer court was thirty-two feet wide and forty-five feet long inside. The inner court is twenty-four feet wide and sixty-four feet long. The block of the brick foundation of the Holy of Holies is fifty-five feet long and seventeen feet wide. This is of the same proportion as in Solomon's temple, seven to two, and it shows that the building was laid out with half the number of cubits of the prototype and by the Greek cubit, which was probably the most familiar to the Jews under the Ptolemies. The architecture was Corinthian and the front of the court, or of the temple, had the usual Syrian decoration of rounded battlements. The fronts of these battlements were ornamented with a band of lines which rose from the string-course into each block and return.

The religious character of the whole place is marked by the great quantity of sacrifices at its foundation. In the lower part of the mound are found on all sides cylinders of pottery a couple of feet across. These were sunk in the ground, a fire sacrifice was burnt in each, and then the fresh earth was thrown in to smuggle the fire, in continuation of the heaping of the mound. This is at one with the Syrian sacrifice under a building, and the latter form of that known as "lamp and jar burial" familiar from Mr. Macallister's work in Palestine.

It is not improbable that in the forming of this mound there was an intentional resemblance to the shape of the hill of Jerusalem. On the east was the long steep slope like that into the Kedron Valley, with the staircase in the position of that which led up the hill-side at Jerusalem, the lower steps of which I found in 1891. The northern side was covered with houses at a lower level, like the Bezetha quarter. A fort probably dominated the staircase head much in the position of the Castle of Antonia, and the west side was the steepest, being quite inaccessible, resembling the side of the deep ravine of the Tyropoean Valley.

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The Death of Carl Schurz

By Philip Cowen

Though not a Jew, Carl Schurz, who died in this city on May 14th, was so sincere a friend of our people that his death merits more than passing notice in a Jewish publication. He was ever in deepest sympathy with those who felt the hand of the oppressor. His whole life was one protest against oppression in any form against the individual or a people. It was this that led him to throw himself into the revolutionary movement of 1848 in Germany in his nineteenth year, the beginning of his career.

Schurz was one of the group of Germans among whom were many Jews that left their native land during the revolutionary period of the middle of the last century, and who came to the United States. The Jews who came hither at that time were the men to whom we owe the chain of institutions that are the pride of the people and an ornament to our city. They were the men endowed with a public spirit which, unfortunately, their children have not inherited.

Mr. Schurz was the friend and associate of these men. Whether living in the West or the East, this bond of interest was manifest, and they were proud to call upon him to address the public and interest the people in their respective cause. While critical, as at the corner-stone laying of the present Hebrew Orphan Asylum, May, 1883, when he enlarged upon the need of supplementary institutional training with outside influences to take the place of the home-life of orphan children,—he was warmly sympathetic. His address on that occasion was indeed a strong one and was reprinted at the time in connection with Judge Daly's notable address on the same occasion, on "The Jewish Settlement in the United States."

Mr. Schurz was intensely interested in industrial education, and delivered an eloquent appeal in behalf of the Hebrew Technical Institute, at the invitation of its President, Mr. James H. Hoffman. Mr. Schurz made so strong a plea, and plead so successfully for an adequate endowment, that Mr . Hoffman established a prize bearing Mr. Schurz's name, which is awarded annually by the Institute for the best essay by the graduating class on "Industrial Education."

When Eduard Lasker died in this city in January, 1884, the Jews paid to him a tribute such as never before or since has been rendered a Jew in New York. Temple Emanu-El was crowded with humanity, while, without, the whole block was filled with a multitude standing reverently as the service within proceeded. Carl Schurz was invited to deliver the oration, and a masterful one it was.

It pained him to see the attacks the anti-Semites heaped upon the dead statesman. He urged that the funeral of Lasker be an emphatic protest against anti-Semitism. At his suggestion, the religious side of the occasion was emphasized for this reason, and he himself sounded a strong note of

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condemnation in the course of his eulogy. He said:

"It sounds like a libel upon human nature when the report reaches us from the other side that the fanatics of this new persecution of the Jews, this empty mockery of the boasted enlightenment of the Nineteenth century, even now, after having darkened the last years of his (Lasker's) life, are seeking to vilify him in the coffin because he was a Jew. Let us pity them, for they realize not their shame and disgrace; in truth, it may be said, 'They know not what they do!' But all the more willing and proud are we to stand here, American and German citizens of a free country, not of his faith, and with us stands every honorable man who respects a man's true worth, and remembering the noble heart, the great mind and lofty ambition of the departed, we reach the hand of brotherhood to him even beyond the grave."

Anti-Semitism received severe blows from Carl Schurz at every opportunity. It was especially distasteful to him because it had its rise in his native land. He considered it the meanest manifestation of human nature. He gave vent to the spirit within him also at the dedication of the Montefiore Home.

From the original manuscript of Mr. Schurz's address, part of which was written in the office of THE AMERICAN HEBREW, the present writer extracts the following:

"Honor to the men and women who have accomplished this, and who are bound to accomplish still more. They do honor to the community which calls them its own; for any community whatever its pretensions, will be honored by citizens who take so high a view of their duties to humanity.

"And who are these citizens? They are Jews. This is not the only monument the Jews of New York have planted to their benevolence and public spirit. There are others, some even far excelling this in costliness and grandeur. But none—none of their own, and none instituted by any other class of citizens, excels it; nay, perhaps none equals it in beauty of sentiment and devotion. And for whom is this done? Hear the noble words of the President of the Society as they are found in last year's report:

" 'As Israelites, we are compelled, both by circumstances and inclination, to provide for the needy of our own faith, but this must not induce us to exclude a human being because of his religious belief from the benefit of an institution charged with the improvement of bodily ailment.'

"Thus it is done for the brotherhood of men. This is the true spirit, worthy of him whose name this edifice bears."

Continuing, Mr. Schurz said that when the Old World shows us its baronial halls and royal castles, the American Republic, as Cornelia pointed to the children as her jewels, may point to her colleges, hospitals and asylums, founded by the patriotic generosity of simple citizens, and say: "These are my palaces."

Then Mr. Schurz proceeded as follows:

"And to entitle the American people to this proud distinction, the Jews

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have done as much as any other class of citizens, nay, I may repeat in this presence what I have frequently said in the presence of others: The Jews have in proportion to their numbers done far more. I repeat this with all the greater willingness, as I have recently had occasion to observe the motive springs, the character, and the aims of the so-called 'anti-Semitic Movement,' a movement whose dark spirit of fanaticism and persecution insults the humane enlightenment of the nineteenth century; whose appeals are addressed to the stupidness, prejudice and the blindest passion; whose injustice affronts every sense of fairness and decency; and whose cowardice—for cowardice is an essential element in the attempt to suppress the competing energies of a mere handful of people—whose cowardice, I say, should provoke the contempt of every self-respecting man.

"In the face of this movement, which for years has stirred some European countries and thrown its shadow even across the ocean upon our shores, it is most grateful to the human heart to hear the President of the Montefiore Home say that while this roof is to shelter the neediest of Israel, no human being, because of his religious belief, shall be excluded from its protection. He might take the clamorous anti-Semitic by the hand, show him the hospitals, orphan asylums, charity schools, founded and sustained by Jewish money, Jewish labor, Jewish public spirit, benevolence and devotion, and say to him: 'If you have any sick, any aged, any children, who cannot find help elsewhere, here we shall have room for them and they are welcome.'

"What has the anti-Semite to answer? 'No! No! That movement cannot survive. It must perish in shame. It will be consigned to an ignominious grave by generous impulses of human nature and the civilization of this age. And what will remain will be the beneficial influence and the sweet memory of such good actions as yours and the brotherhood of mankind.'"

On April 4th, 1890, THE AMERICAN HEBREW issued as a special number a "Consensus of Opinion on Prejudice Against the Jews: Its Nature, Causes and Remedies." To this a large number of the eminent men of the time contributed. Men prominent in letters, in religion, in education and in commerce, joined there in a frank expression of their views. Mr. Schurz, (the present writer is quoting from the original manuscript), said in the course of his article:

"A long experience and an extensive acquaintance among people of various classes, creeds and conditions, have taught me that in many cases those who most loudly insist upon judging men by their religion or national origin rather than by their character, have themselves not much character to be proud of, and prefer, therefore, some other standard.

"There are persons so devoid of true self-respect that they think they will elevate themselves by putting a stigma of inferiority upon some other class of people—persons so mean-spirited as to feel grand when they have somebody to kick.

The particular attention now being given for improving the methods of

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housing and caring for dependent children, gives special force to the notable address by Mr. Schurz before referred to, delivered at the corner-stone laying of the present Hebrew Orphan Asylum. There is much food for thought in these excerpts:

"We who have been so fortunate as to grow up under the blessed shadow of the parental homes are certainly agreed that it is the early care and guidance of mother and father, the influence of family life, which furnishes the best and strongest foundation of the moral and intellectual growth of every human being....Except in the worst cases, it gives the child at least the consciousness that it belongs somewhere; that it has somebody to whom it can look with natural aflection, and with the certainty of natural affection in return; that there is a sustaining home-power behind it upon which it can fall back; that it has the assurance of a foothold in life. And it is the saddest feature of the orphan child's lot that of just this it finds itself deprived.

"It is, therefore, the peculiar problem of the education of orphans, not only to teach them the necessaries of knowledge, and to discipline them, but to avert the effects of the cituation I have spoken of; or, to express it in one single word, to unorphanize them. It must supply as much as can be those family sympathies and influences of which the orphan has been deprived."

"Among those who have with benevolent and thoughtful interest inquired into this subject, the question has been discussed whether the best way to bring up poor orphans is not to distribute them among carefully selected, suitable families, by whom they are to be kept and treated like their own children, and sent to the public schools for their primary instruction, the bovs afterwards to be apprenticed to a trade, and the girls properly introduced to some practical occupation for an independent livelihood, the foster-parents to be properly compensated, and the necessary supervision to be exercised by societies organized for the purpose.

"To unorphanize young orphans still more one thing seems especially desirable: that thing is a bond of living individual sympathy between the orphan in the asylum and some human being outside of it, which in some measure may supply the affectionate and confidential relations between parent and child....Here are many families, hundreds of generous and warm-hearted men and women, who have by their magnanimous contributions shown how sincerely their hearts are in this noble work....Now each one of the lady patrons of this institution might constitute herself the individual patroness of some one child, to be selected by her among the many in the Asylum....and if she then would devote to that young child her special interest, visit it, permit it to speak and write to her, invite its little confidences, advise and encourage it, ask and requite its affection, making it feel that somebody outside cares for it especially, that somebody will be proud of its good conduct, and that it can go to somebody with its cares

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and troubles, and wishes and hopes—would not new rays of sunshine lighten up that orphan's existence?....I have no doubt such relations exist already,....but when they become the general rule, you will find in them a source of beneficence and satisfaction greater than can be purchased with any mere outlay of money, be it ever so lavish."

During the quarter of a century and more in which the writer was identified with THE AMERICAN HEBREW he often had occasion to come in contact with Mr. Schurz. Kindly of manner, courtly in bearing, genial in disposition, he was indeed a most even-tempered man. When he promised to have his copy ready, it was done to the insertion of a comma. His manuscript, whatever the scraps of paper that were used, was like copperplate, clearly written and carefully punctuated, a small thing that indicated the thoroughness that marked all his work. The most aggravating typographic blunders—for he always would see his proof and read it at once so as not to delay work—or the most irritating mistranslation, for he sometimes spoke in German as at the Lasker Memorial, failed to arouse his anger: "for that reason have I asked to see the proof;" or, "Compositors are but human," is as far as he would go.

In the death of Mr. Schurz the Jewish community has lost a true and tried friend; a man who made it clear to all the world that between Jew and non-Jew there was a bond of brotherhood that he, for his part, sought to emphasize and cement with his whole power.

The Jews in the Duma

From the latest news available in the Russian press there were altogether elected fourteen Jewish Deputies to the Imperial Duma. Of these five are well known Zionists, and active workers in the National movement among the Jews in Russia: Dr. Shmarie Chaimowitch Lewin from Wilna; Dr. Hirsh Bruck from Witebsk, government of Megileff; Wladimir Jacobsohn, a lawyer from Slonim; Semen Jacovlewitch Rosenbaum, from Minsk, and Dr. Nissin Katzenellensohn, well known as the president of the Jewish Colonial Bank in London, who was elected in Libau. The other six deputies are: Maxim Moiseyewitch Vinaver, a lawyer in St. Petersburg, one of the most important leaders of the Constitutional Democratic party; in Poltawa, Greger Yolles, a well known litterateur, and one of the editors of the *Russkia Wiedomosti;* from Ekaterinoslav, M. I. Scheftel was elected, he is a well known lawyer; from Kovno, Leon Bramsohn, also a lawyer; in Grodno, besides Wladimir Jacobsohn, already mentioned, Moses Ostregersky, a litterateur, and also Dr. Frankel.

SEMEN YACOVLEWITCH ROSENBAUM, the Deputy elected in Minsk, was born in 1859. Up to the age of eighteen he studied in the various Yeshibath in Lithuania, and then in Odessa, and in Austria. In 1887 he received a degree in law in the University in Odessa. He was offered a professorship in criminal law, but he refused it because the only way to qualify himself was by accepting Christianity. He was a delegate to every Zionist Congress. At

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the Fourth International Zionist Congress he was elected a member of the Actions Comite, and in several other committees. He was particularly active in the organization of the Jewish Colonial Bank. In Russia he is known as one of the most ardent leaders of Zionism. He was the first to call attention to the importance of attracting the Jewish working classes into the ranks of the Zionists, and organized many of the sections of the "Poaley Zion," and several women's Zionistic societies in Lithuania and White Russia. Lately Rosenbaum has worked hard in connection with Ussisckin for the "Zione Zion faction.

Rosenbaum is personally a democrat by education and environment. He is not a member of the Constitutional Democratic party, although he is much in sympathy with its principles. But he believes that the Jews should form in the Duma a separate democratic group, to work for the Jewish cause.

GRIGORY B. YOLLOS, the Jewish Deputy from the government of Poltava was born in 1859 in Krementchug. He studied in the Gymnasium in Odessa and then in the Kieff University. He had to leave the university after a sojourn of but one year because he was mixed up in some of the student's political disorders. He went to Heidelberg, and then to Strassburg, where he received the degree of Doctor of Philosophy. His chief work consisted in the study of political economy, under the well known Prof. Schmoller. In 1886 he returned to Russia and settled in Moscow where he presented a dissertation in the university, for the degree of Master of Economics. He was offered a professorship, but the Minister of Education in St. Petersburg refused to confirm his appointment, because he was a Jew. In Moscow he was the secretary of the Lawyers' Society; editor of economic department of the "Yuriditcheski Viestnik," and a constant contributor to the "Russkia Viedomosti." Between 1890 and 1905 Yolles lived in Berlin, and from there wrote many important papers from the above mentioned journals and also for the "Viestnik Yevropi," "Russkoe Bogatstwo," and many others. Some of his contributions were published in book form. Besides being a noted journalist, Yolles is considered an authority on the labor question in western Europe. Since January, 1905, he has been one of the editors of "Russkia Viedomosti."

SHMARIA CHAIMOVITCH LEWIN, who was elected in Wilna, was born in 1867 in a small town, Svilotch, province of Minsk. His education he received in private Jewish schools, and also in the Real School in Minsk, from where he graduated in 1866. He then went to Berlin, continued his studies, and in 1894 obtained the degree of Doctor of Philosophy. In conjunction with his university studies he also studied at the "Hochschule fur die Wissenschaft des Judenthums." In 1897 he was selected as Rabbi in Grodno, and in 1899 in Ekaterinoslav. Then he was also an instructor in Jewish religion in the Female Gymnasium, and in the Commercial School. Since 1894 he has been living in Wilna, where he has been Rabbi and an active communal worker. Lewin has been a prolific writer in both Yiddish and Hebrew and contributed to the "Achiasaf," "Der Jud," "Hashiloach," "Der Freind," "Hasman," and many others. Of late he has written considerable for the Russian press, particularly for the "Novoya Zaria," and is now the editor of the Zionist weekly in Yiddish, "Das Yiddische Volk," published in Wilna.

Max Moise vich Vinaver is a barrister. He is a leader and an energetic organizer of the Constitutional Democrats who now form the strongest party in Russia. He is Vice-President of the Central Committee of that party, and one of the six members for St. Petersburg. He is known for the lively interest he takes in the condition of the Jews in Russia, as well as in all Jewish questions and tendencies. He first became prominent as a writer on legal subjects, and later on as one of the leading Russian practitioners at the bar in civil cases. He is not effective as an orator, but makes up for it by resourcefulness,

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solidity and energy. That is why all open and secret reactionaries now chiefly vent on him their impotent spite. There is hardly a single number of the *Moscow Gazette, Novoye Vremya, Slovo* and similar organs of the Press, without coarse personal attacks on Vinaver. Before the elections the Union on October 30th prompted the less clear-sighted working men to demand from the St. Petersburg Committee of the Constitutional Democratic party the candidature of one working man instead of the Jew Vinaver, quoting the example of Moscow, where the committee of the same party had ceded to the working men, by a previous arrangement with the Socialists, one of their four seats in the Duma. The reactionaries of all shades pointed out that the 15,000 Jews who inhabit St. Petersburg and only form 1 per cent. of its total population of a million and a half had no right to one-sixth of the whole representation of the Capital. But all that counter-agitation was of no avail, and Vinaver was returned at St. Petersburg by as nearly many votes as his Christian colleageus.

Dr. Bruck is a physician and took his degree at the Moscow University. He first practised at Homel, but moved six years ago to Vitebsk, where for some time he was editor of the local progressive newspeper, *Vitebsk Life*. He was subsequently elected Communal Rabbi, in which capacity he is already in his second term of office. Both as a practitioner and public worker, Dr. Bruck has gained particular popularity with the poor Jews of Vitebsk. Among Jewish parties he belongs to the Zionei Zion and has attended several Zionist Congresses as a delegate, being at the same time a most active member of the local section of the Constitutional Democratic party.

At the last census the Government of Vitebsk numbered some 180,000 Jews, forming 11.8 per cent. of a total population of one million and a half, whilst the city of Vitebsk counted 70,000 inhabitants, two-thirds of whom were Jews.

Dr. Zachariah Grigorevich Frenkel, the member for Kostroma, was born in 1869 and passed the medical faculty of the Dorpat University. In 1896 he was appointed sanitary physician of the St. Petersburg Provincial Zemstvo, but in 1900 he was expelled from St. Petersburg by the reactionary Minister of the Interior, Sipiaguin, as a political suspect. Settling in the neighboring town of Novgorod he obtained an important post at the government hospital for mental diseases, leaving that place in 1904 for Kostroma, where he is at the head of the sanitary department of the Zemstvo of the Kostroma government. Though young, Dr. Frenkel has not only made his mark as an organizer of theZemstvo medical service, but also as a general writer, contributing to the following among other radical and socialist reviews: *Natshalo, Novoye Slovo, Ushin, Mir Boshi.*

At the last census the government of Kostroma numbered 830 Jews, forming 0.06 per cent. of a total population of some 1,400,000 inhabitants, so that Dr. Frenkel's candidature was exclusively supported by the Russian elements of the population.

Dr. Simon Moiseevich Frenkel, who is a physician of the historic town of Uman, in the government of Kiev, was elected to the Douma by the Constitutional Democratic party. At the last census the Jews numbered in the government of Kiev 427,000, forming 12.03 per cent. out of a total population of over three millions and a half.

Vladimir Romanoitch Jacubson, who is a barrister at the town of Slonim, and was returned to the Douma for the Government of Grodno, professes to belong to the extreme Left.

The Grodno Government shows the highest percentage of Jewish population in Russia, amounting to 276,874, or 17.28 per cent of the total number of 1,600,000 inhabitants.

Dr, N. Katzenelsohn, who took his degree at the Berlin University in the department of Physics, belongs to an ancient and wealthy Jewish family, and is engaged

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in trade at Libau. He is a Zionist and a director to the Jewish Colonial Trust. The province of Courland which has elected him to the Douma counted at the last census 41,000 Jews who form 7.33 per cent. of a total population of 672,000 inhabitants. Owing to the close union of the Jewish electioneering committee with the other oppressed local population, the Lefts, all the three seats in the Douma for the province fell into the hands of that combination. Dr. Katzenelsohn did not identify himself with any of the general parties, limiting his electoral programme to the gaining of full rights for the Russian Jews.

David Lubin and the Agricultural Congress

Mr. David Lubin, inventor, author, agricultural expert, economist, and, in general, a man of original personality, is now in Washington to confer with President Roosevelt and members of the Senate, to enlist their support in favor of his scheme for the establishment of an international agricultural congress. Mr. Lubin has secured the signatures of thirty-seven governments to a proctocol of an international arrangement for the ascertainment and dissemination of accurate information as to the crops of the world, which, if the plan succeeds, will mean that the production of the farmers of the world will become known accurately, and undue speculation in the necessaries of life will be prevented.

Mr. Lubin's career reads like a boy's story of adventure. He was born in Poland in 1849, and at an early age came to New York. His mother died during his childhood, and he was brought up by a stepmother, the mother of Mr. Harris Weinstock, his partner now in mercantile enterprises on the coast. With Mr. Weinstock he attended the public schools of New York, and with him he went west to seek his fortune. He became a clerk in a store, and, dissatisfied with the conditions of that position, went out to peddle, with his stepbrother. They succeeded so well that before long they had set up in business for themselves in Sacramento. The perseverance, ingenuity and inventiveness of the two boys soon brought them success. Mr. Lubin was about twenty-five when he went to California. Soon the firm of Weinstock, Lubin and Company was well known throughout the west. Their goods was sold all the way from British Columbia to the Mexican Border.

But Mr. Lubin was not satisfied with the accumulation of wealth. His restlessness, his enthusiasm, could not be confined to the prosaic business of making money in the beaten path. He turned his attention to fruit-growing. He purchased a large farm and raised fruit for the market at a loss. He became interested in freight-rates markets, railroads and grange organizations. He discovered that, owing to the exorbitant rates charged for freight, fruit-raising at a profit was impossible. He started a campaign against the railroads, in the press and at grange meetings. He finally succeeded in securing a reduction of the freight-rates and he made a profit on his fruit crop. Then he turned to wheat-growing and the growing of other grains. He wanted to ship wheat direct to Europe, but found that its price was fixed in the world-market, so-called. Upon close investigation he found that the price of wheat was not fixed by statistical experts who had an accurate knowledge of the prospective wheat crop of the world, but by a few men in Liverpool who in the crudest possible way fixed the price of wheat as they saw it. Mr. Lubin then conceived the idea of getting all the nations to move in concert for the international calculation of crop statistics and the international improvement of the farmer's condition. He looked about for some ruler who might be in a position to force the idea upon the attention of the world. He conferred with

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President Loubet of France, but that gentleman was adverse to taking the matter up at the time. Mr. Lubin was advised to approach the King of Italy. The ardent reformer went to Rome and presented himself to prominent economists, who hailed his scheme with satisfaction, and who arranged an interview for him with King Emmanuel. Upon the recommendation of the King, Italy appropriated sixty thousand dollars for the international institute, thus taking the first step for the realization of Mr. Lubin's scheme. Mr. Lubin's visit to President Roosevelt has for its object the sending of a protocol already signed by Ambassador White, agreeing to participate in the movement, to the Senate for its ratification with the presidential approval.

Mr. Lubin is the inventor of a workable hand-plow, and of the Lubin Windless Cultivator. He has also originated a number of devices and contrivances, for the economy of time in various departments of industry and commerce.

He is the author of a volume of philosophical essays set in the form of fiction. "Let there be Light" was published in 1900. It is a remarkably vigorous exposition of views on religion and economics. The author seems to see in Judaism pure monotheistic religion, which ought to be modernized to the extent of adding a ceremonial of nature worship. In essence Mr. Lubin is of a socialistic temperament, though his free spirit refuses to be fettered by adherence to any "ism." While not extensively affiliated with Jewish communal work, he is interested in many of the larger issues of Jewish life. He has often visited the Educational Alliance, and other Jewish institutions here, and is well known in California as a supporter of its Jewish philanthropies. His residence for the last few years has been in New York.

Mr. Lubin is a man of medium height, clean-shaven and looks like a typical Yankee farmer. His use of the English language is peculiarly free and tolerant of the idioms of the locality in which he attained his success. He is nervous and restless, gesticulates lavishly in conversation, which he carries on with great vigor and with dogmatic fervor. He is obstinate in clinging to his views, and displays a surprising breadth of knowledge of practical affairs. When the Hon. Alfred Moseley, of London, was in this country a few years ago on business connected with his educational commission, Mr. Lubin visited him, and engaged in a lengthy conversation. Both gentlemen were agricultural enthusiasts, but Mr. Lubin took the Englishman's breath away by the fervor of his enthusiasms and the assurance of the correctness of his views. That Mr. Lubin has succeeded in the realization of his scheme for international co-operation in agricultural ish people may well be proud.

Jewish Inspection of Meat in New York

The beef trust disclosures have brought out very forcibly the advantages of the Jewish method of inspecting meat and poultry. The fact has been brought out that the same companies that have been charged with illegal and shockingly inhuman practices, when they engage in providing orthodox Jews with meat-stuffs are very scrupulous about what they give the consumer. The meat provided for the Jewish people who demand kosher conditions in the killing and in the disposition of the beef is, as was discovered by the writer, as ritualistically clean as can be desired.

The meat sold as kosher in this city is under the control of orthodox rabbis who are learned in the law of *kashrus*, and, in the majority of cases, well-fitted by reason of piety and probity, for the important task.

The wholesale meat dealers of this city

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are not Jews, or, are not persons who are orthodox enough to care about the regulation of their meat supply on a ritual basis. But the orthodox Jewish population of New York is large enough to warrant special attention to their religious scruples. It is to the interest of the wholesale dealer to be in a position to say to the Jewish consumer that his beef is prepared for the market under the supervision of a rabbi whose character is beyond reproach. It is to his interest, also, to provide facilities for the killing of animals by the Jewish method. The rabbi is asked to recommend schochtim and inspectors, and all his demands, as to sanitation, regulation, the disposition of trefa carcasses, etc., are in general heeded. Of course, the orthodox Jews are not interested in how the wholesale dealers dispose of their trefa carcasses.

The wholesale dealer who obeys the injunctions of the rabbi, is granted the endorsement of that rabbi, and Jewish families are informed as to whether the meat their butchers buy was killed under the supervision of a recognized rabbi or not. The shochtim are paid by the beef-dealers and in a number of cases the rabbi himself receives an honorarium for his services. A number of rabbis of lesser importance have established a system of licensing butchers, from which they receive quite a large income—the licenses are renewed every month. One rabbi issues these licenses to butchers at the rate of two dollars each. His authority is not good among the rabbis themselves. The practice is not endorsed by such rabbis as Dr. Philip Klein, of the Hungarian synagogue, and the Rev. Winderewitz, the Moscower Rav.

There is no formal organization of orthodox rabbis engaged in the supervision of the beef supply. But there are certain prerogatives to which every rabbi is entitled, the exercise of which produces a form of official understanding. For example, the Rev. Mr. Winderewitz is in charge of the slaughter of animals with the United Dressed Beef companies, and he is responsible for several houses that slaughter sheep and smaller animals. He has under him sixteen persons, slaughterers and inspectors. He alone is responsible for their work. He himself decides, or has a right to decide, all matters arising out of their work. No other rabbi interferes with his decisions, but should any rabbi feel that he has good reason for dissenting from the methods employed by Mr. Winderewitz, he will refuse to permit butchers under his control from purchasing meat from the United Dressed Beef Companies, or he may warn his congregation against the use of the meat of the butchers that patronize the company mentioned. But the best of feeling prevails among the rabbis as to the preparation of beef for the Jewish market. Those specialy interested in this phase of ritual observance are Dr. Philip Klein, the Revs. S. Jaffe, Winderewitz, Wineberger, Segall, and one or two minor rabbis.

The Jewish method of inspection, as practised in New York, includes not only scrupulous attention to the health of animals, but also the sanitary condition of the slaughter-houses, the cleanliness of the schochet and the inspectors and a minute attention to the variegated treatment of the animals before their death and of the carcasses after death. The physical examination of the animal includes an inspection as to tubercular diseases of the heart, the intestines, the liver, the condition of the knife of the killer, etc. Animals in an emaciated condition cannot be killed. Animals suffering from any perceptible disease are not allowed to pass the schochet. The internal examination of the carcass is bound to disclose whatever blemish there may be on the lungs, whatever unnatural growths may have developed about the vital organs. A careful record is kept of the number of animals slaughtered, the number found trefa, and when the animal is finally passed, the schochet affixes his own personal signature, which establishes the ritual conditions of what he has killed. The man who kills the animal does not inspect it, and the man who inspects it does not declare the animal trefa or kosher. The inspector merely reports the condition of

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the animal as he has found it. If actual blemishes are found, he reports accordingly, but if a blemish is doubted, a number of experts in their turn examine the carcass once more and their decision controls. Once a carcass is declared kosher, the rabbi's seal is put upon it, and the orthodox public is informed thereby that the meat thus sealed was in good health at the time of killing, and that it was killed according to the Jewish law.

In an interview with Rabbi Winderewitz, an AMERICAN HEBREW reporter learned that the rabbis, in many cases, are very careful not to endorse the killing any further than their own knowledge may extend. "No one under the sun," said Mr. Winderewitz, "can keep an eternal eye upon the butcher who is devoid of piety and who does not scruple to purchase trefa meat to sell it as kosher."

The Rev. S. Jaffe, of the Beth Hamidrash Hagodol, said to a representative of THE AMERICAN HEBREW that the slaughter of cattle in this city is admirably conducted as to cleanliness, but that the schochtim are overworked and underpaid. Investigation disclosed the fact that the men are paid from fifteen to twenty dollars per week, with extras for overtime. They kill in relays. Each man kills five or four animals, and then rests. Rabbi Jaffe was of the opinion that those who wanted kosher meat should organize and take the matter of schechita absolutely in their own hands; the schochtim should be paid by the community and everything ought to be controlled by disinterested parties. It is to the interests of the wholesalers not to have too many trefa animals, he said; a schochet being in their employ, is not free to decide when the wholesaler objects to the number of animals branded as trefa.

On investigation of the largest slaughterhouse doing a kosher business, that of the United Dressed Beef Company, the schochtim did not seem to be overworked. The room was large, clean, well-ventilated, and everybody connected with the work was clean, alert, and efficient in every particular. The schochtim as a class were intelligent, scrupulous to a fault, and the killing was performed with a careful attention to every detail. In some cases, animals were declared trefa which were slightly tainted, as with a simple growth about the lungs. The schochtim discard animals that have the slightest perforation of the intestines. In fact, they displayed no interest whatever in the interests of the wholesaler. They were as minute in their examinations as if they were biologists, and one entering the slaughter house of the United Dressed Beef Company had to admit that if contaminated cattle are passed through, it is not the fault of the Jewish inspectors. As a matter of fact, it is said that the packers prefer to have most of their animals killed by the Jewish method, for it insures the sale of the fore quarters if the animal is kosher, and the hind quarters can be disposed of to the regular trade. Most of the employees in the house mentioned are Jews.

But from the Jewish point of view, it is obvious that under the present system there is nothing to prevent a butcher from selling trefa meat for kosher. The schochtim and the rabbis do not go much further than to affix their seal on a carcass; their duty ends there. It seems to be the opinion of the rabbis that a judicious control of the butchers ought to be established, and that all expert persons connected with the preparation of beef for the market ought to be directly under the supervision of pious and learned men.

Such a movement was once tried, but it failed because of the personal jealousies of the rabbis. In his time, the late Chief Rabbi Josephs exercised a large control, but even he was not acceptable to all congregations. Dr. Philip Klein also has the confidence of orthodox Jews, but there are many congregations that charge him with an indifferent control of his schochtim. The same holds good with other rabbis. In fact, the situation is one of comparative anarchy.

In the inspection of poultry-killing, affairs are still more unregulated. The rabbis exercise no control over the chicken dealers. Their influence rests upon the

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schochtim. A number of schochtim specialize the killing of poultry. They receive, either from the purchaser or the dealer, a fixed price for each fowl and they must have the endorsement of some rabbi as to their proficiency in their profession. The sanitary conditions in the chicken business is not of the best, but the dangers to health are fewer. An unhealthy chicken does not so easily conceal its disease. The purchaser can see for himself; he buys with his eyes open. The rabbis in some cases receive a fee from the schochtim, but never from the dealers. The Rev. Mr. Segall has a large influence in the poultry business.

There are many things to criticize in the kosher sausage industry. The sausage manufacturers are supposed to purchase their meat from kosher wholesale dealers, but it is generally understood that they are not very scrupulous as to what goes into their common frankfurter sausages. In a number of sausage factories, a rabbi is in actual control of the situation, but in most cases the sausage manufacturer has received his endorsement at the hands of a rabbi, and after he has that he does as he pleases. A number of sausage factories seen by the writer were filthy, but several of them were as clean, to all outward appearances, as might be expected. But where the proprietor is not an honest man, there are many ways for him to be dishonest and to place on the market sausage unfit for consumption. It is impossible for the inspector, no matter how pious he may be, to prevent the manufacturer from throwing into his chopper whatever he may have on hand. On the other hand there are many sausage manufacturers who have established an enviable reputation for honesty, and they are extremely careful in their business to live up to it.

The Jewish method of inspecting meat, in the killing and in the disposition of it after the killing, is so immensely superior to all other methods, that, in spite of laxity, the chances are that the orthodox Jews do get better and cleaner meat than their neighbors who do not observe the Jewish law. The schochtim are unquestionably honest men. The rabbis, whatever their personal jealousies may be, are pious men and have a horror of any ritual violations. The desire of the wholesalers to convince their orthodox customers of the purity of their goods, must perforce lead them to be more careful than in other cases. One need but visit one of the slaughter houses where the schochtim and the inspectors are at work and see the earnestness and the enthusiasm with which they observe the ritualistic laws, to be convinced that in spite of the gross commercialism of the age the kosher meat business of this city deserves the highest praise.

Jewish Theological Seminary

Eight young men were graduated as Rabbis from the Jewish Theological Seminary on Sunday afternoon, June 10th, at the Seminary building in West 123rd Street. There was a large number of friends of the graduates and of the Seminary present at the graduating exercises, as also several of the Alumni of the Seminary who already occupy positions in the United States. On the platform, besides the eight rabbinical graduates and some of the Alumni, were President Schechter, Prof. Ginzberg, Prof. Marx, Prof. Asher, Prof. Jacobs, Dr. Drachman, Dr. Jaffe and Dr. Davidson of the Faculty; Louis Marshall, Newman Cowen, Irving Lehman, Judge Sulzberger, Judge Greenbaum, Simon M. Roeder, of the Directors.

Rabbi Julius H. Greenstone delivered the opening prayer.

Mr. Louis Marshall then addressed the audience as follows:

"The opening address will be extremely brief, the speaker having some consideration for the audience and feeling that whatever he might say will be of little import-

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ance because we have all gathered here to-day for something more important than to merely hear oratorical addresses.

"This is the third occasion since the organization of the Seminary that we are here to witness the conferring of degrees, and it is a source of great satisfaction to the Board of Trustees, as it is to the Faculty, to present to you to-day these gentlemen who have shown that they are worthy of having the degrees conferred upon them by the President of the Faculty. It is to be hoped that with this beginning there will be added in future years to the teaching force in the Jewish religious schools many ladies and gentlemen who will be worthy of the high consideration bestowed upon them, and thus be better able to spread that instruction which is so essential to the preservation of Judaism.

"In this institution at least it is not improper to strive for the promotion of the cause of Judaism, whatever may be thought of that subject elsewhere. This institution has made it its life work and its life object to do all that lies within its power to stimulate and advance that cause, which is so dear to us. I do not think it is necessary to say anything more than that this institution will have for its object the cause of Judaism."

A telegram was then read from Mr. Jacob H. Schiff.

Dr. Schechter then presented to the following gentlemen the rabbinical diplomas:

Morris Baron, Alexander Basel, Nathan Blechman, Abraham Elias Dobrin, Arthur Ginzler, Abraham Moses Hershman, Nathan Arios Lublensky, Solomon Zusha Prokesch.

Dr. Schechter then read the names of the graduates of the teachers' course of the Seminary, and diplomas were awarded to the following: Rebecca G. Affachiner, Julius Diamondstein, David Sulzberger Herzog, Morton Isaacs, Hadassah Levine.

Dr. Schechter then read his address to the graduating class

The valedictorian of the class, Rabbi Abraham M. Hershman, delivered an address.

Mr. Hershman said:

"A Talmudical legend narrates, that, when the last priests saw the Roman legions scale the walls of the sanctuary, when they realized that the end had come to Israel's political career, they took the golden keys of the Temple and threw them towards heaven, exclaiming, 'Preserve, O Lord, these keys. And lo! a mysterious hand appeared from beneath the skies and grasped the keys.' In this beautiful legend our sages unfold to us the secret of Israel's vitality and strength. Many a state, many a national center was demolished; together with the state, the nation was doomed to perish. No people has ever survived the downfall of its national center. In the fate of Rome was read the fate of the Romans. In the clouds of smoke and pillars of fire ascending from the blazing walls of Athens went forth the national genius of the Athenians. But never could the fate of the Jewish people be read in that of Jerusalem. The Romans succeeded in carrying away the golden vessels from the sanctuary. But they could not stamp out the religious consciousness that had entered into the very pith and marrow of the Jewish people. Fallen, indeed, had the walls of the city, crushed was the temporal power of the nation. But impregnable was the spiritual temple. The keys to this temple were preserved and saved. Never has the enemy been able to get possession of them. The guardians of this temple our sages and Rabbis, faithful to their charge, strenuously resisted every attempt to undermine its solid foundations. Wherever Israel was driven, they carried before him the torch of Judaism and diffused among the people religious truths. Like Nehemiah of old, it was their task with one hand to check all hostile advance and with the other hand to keep on building and perfecting the structure of Judaism.

"There are, indeed, those who devote themselves to Jewish science, not with the view of drawing inspiration for the immediate present, but simply with the view of enriching our knowledge of the past. There are, again, those who cast a longing

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glance upon the past as upon a monument, a tomb-stone of Israel's ancient glory. They would regard our spiritual possessions as dead things. They classify and label them, like the specimens in a museum. Such a knowledge of Judaism must needs fail to have a vivifying influence upon life. It is against such notions of Jewish science that our seminary has taken a firm stand. While its motto is 'learning,' it avers, that a knowledge of Judaism is of prime importance, only inasmuch as it exerts a controlling power upon life, only in as much as it becomes an all-pervasive factor in moulding the future. We do not want to transplant ourselves to the past.

"What we do want is to transplant our ideals of the past to the present life, to give to these ideals free play and to make them a living force. What we want is not a survival but a revival of Judaism. The lines of our duty as teachers in Israel are marked for us by tradition. To develop along those lines, to walk in the paths beaten out for us by our past is the great task that devolves upon us. We dare not swerve either to the right or to the left. We must remain unflinching and loyal to our charge.

The Hon. Mayer Sulzberger, of Philadelphia, spoke as follows:

Judge Sulzberger's Address

Every age has its own difficulties and must solve them. Often the mind harks back to the hoary past, thinking to find a time when things were better, when puzzles were less puzzling and solutions more easy. In the dim distance fancy views our ancestors, a holy people, a kingdom of priests, perfecting themselves to such degree that all distinction between priest and layman should presently disappear. And this tradition we perpetuate as a formula. There are those who never cease to remind us that in Israel authority is unknown, that all are on a level of equality, and that there are none but laymen.

Were this true we should not be here today. A special school like this for the instruction of the few would be needless—needless the teachers whose lives are devoted to learning and training,—needless the students thirsting to absorb the complicated thoughts of their forbears.

Whatever may have been the condition of Israel two or three hundred years ago, to-day there is a sharp demarcation between the clergy and the laity. In the progressive specialization of function in modern industrial society, the laymen no longer discuss theology on equal terms with the Rabbis. The latter form a class apart, expressly devoted to their calling and trained for its duties. True it is that with the march of time some antique notions connected with the priestly class have disappeared, but the classification itself is as clear as ever.

The position you are expected to assume is thus of the first importance. The masses of your people, engaged in countless fields of activity, must perforce entrust to you the leadership in sustained thinking on the gravest questions that agitate the human mind, and the duty of presenting the results in a form to reach their understanding and their hearts, and of strengthening a spirit that shall transmute this knowledge to kindly feeling and noble living.

Success in this high calling resembles no other kind of success. Whereas in other spheres triumphant achievement is but an indirect payment, in yours it is direct and immediate. Money, for which most men strive, is but the means wherewith it is hoped to buy satisfaction, peace of mind, honor, troops of friends, while the gratitude of an ennobled people appreciating noble service is all these things in kind.

To so high an effort do you dedicate yourselves, feeling doubtless the vocation, the inner call without which there is nothing. For its lack, no college degree, no laying on of hand can make up, since of themselves these corporeal things have no virtue. It was because in Joshua was the spirit, that Moses laid his hand upon him as witness of the function to govern Israel. The conviction of your teachers that in you is the spirit of righteousness, the longing to

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be helpful, the desire to lift up your neighbor's thoughts and feelings and aspirations, these ceremonies of to-day attest.

For the accomplishment of your task mere learning is sadly insufficient, however varied and thorough. Even eloquent preaching falls short. The important thing is living.

Look at the splendid constellation of the sciences which teach us concerning the life of the body and the constitution of the material world, the countless contrivances of infinite ingenuity which complement and enlarge the scope of our senses, the long record of intelligent observation, the ceaseless experimenting, the multiform theories and hypotheses, and yet how imperfect is our knowledge!

Compared however with the intricacy of man's inner life, the mechanism of the outer world is simplicity itself. There is that in the nature of man which invincibly compels him to question whence? whither? No devotion to bodily indulgence, no dogged refusal to reflect, no firm declaration of human impotence, no cheery decision that there is nothing, has yet sufficed or will ever suffice to suppress this questioning. Deep down in the soul of man there is the conviction that we are enveloped in an ocean of mystery even where to our poor apprehensions, all seems plain and easy. It is by no mere chance that the Bible begins with a cosmogony.

The profound cogitations of the philosophers are merely the conscious expression of thoughts and feelings which lie in the souls of all men, formless but importunate.

The Rabbi it is who must act as interpreter to the masses. In times of stress and sorrow as in seasons of happiness, it is he who somewhat by his precept, but more by his example, produces moderation in joy or grief, imparts comfort to wounded hearts and teaches the lessons of contentment and humility. And at all seasons it is he who should remind us that man, set so far above all creation, may neither live nor die as the beast that perisheth. Against wrong he must set his face, rebuking the great and admonishing the lowly without regarding their disfavor or resentment, fearing nothing but that he may fall short of the highest measure of duty.

This personal service, valuable and important as it is, forms but a part of the Rabbi's duty. Judaism in America being a church without government, either of a monarchical, aristocratic or democratic cast, has no official expression but the separate congregation, or at most a rudimentary and loose association of a number of congregations. Our main centripetal force, habit, is almost unconscious, while the multiple centrifugal forces are conscious and likely to become aggressive. Unregulated individualism is, in such circumstances on the way to predominate the comparative slowness of i ts action masking the inevitable tendency towards disintegration. And this danger is enhanced by the charm of individualism in the abstract, though it is a quality possessed in a valuable degree by but few. Infused into social masses in due proportion it gives grace and savor to society, counteracts the deadening spell of unthinking usage and enriches mankind by art, literature and all superlative endowments. Running riot as general practice it would not only breed criminality but would eat out the very cement of society, and become an anarchic force to destroy all culture and all excellence.

On the American Rabbi falls the duty of unifying the congregation of Israel, of utilizing all the forces centripetal and centrifugal to produce harmony and general betterment, to foster communal co-operation, to create necessary institutions.

The difficulties in the way are great, perhaps enormous. The mere conflict between othodoxy and heterodoxy is complicated by clashing orthodoxies and rival heterodoxies, by differences of speech, of nationality, of habits of thought. To fuse these discordant elements into one body, well-organized but free is a problem of the utmost gravity and intricacy. As in all such difficulties, the petulant demand short cuts, easy paths. Some see the desired unity

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in clubs or in other associations for mutual pleasure or profit; others in hierarchical organizations, vested, in some indescribable way, with commanding authority. Such devices all have the fault that they are impracticable. True union can be compassed in but one mode: by the people themselves, and this not casually or incidentally but of set purpose.

Whenever the congregations of the United States determine that they have a Judaism of general principles on which they may all unite, without distrust of each other for minor variations of belief or practice, then and then only will a general Union of American Jews be practicable. Moreover the question must be met squarely, not compassed round about with evasions and irrelevancies. Co-operative associations for promoting trades and assuring mutual benefits are worthy and to be encouraged, but they have no more direct relation to Judaism as such than they have to any other system of religion. To assume that these are or can be the expression of the religious system of the Jews is to declare that the common business of life is the highest flight of the Jewish soul and that the respectable tradesman is the lineal successor of Moses and the prophets. Even idealistic associations such as Nationalism and Territorialism, divorced from a philosophy of religion, cannot be a substitute for Judaism, however potent they may be as aids. Claims of mere racial unity have no greater virtue. From the Babylonian exile when the synagogue was planted, down to the present moment that institution with its Hebrew prayers has been the great, the sole unifier, and all surrogates hitherto suggested are but crude hypotheses unproved and unprovable.

That worship, religious education and charity are the true functions of the synagogue may not be denied. That they can best be performed by the united efforts of clergy and laity would seem obvious. And yet in the Jewish Church of the United States there seems to be a lack of efficient co-operation between the two. To investigate the cause of such a schism and patiently work to heal it is a task worthy the best powers of the American Rabbi. Impatient flings at the mythical autocratic Parnas, and equally superficial gibes at the Rabbi's lack of practical ability, throw no light on the subject. The suggestion may be ventured that Rabbis have perhaps too often feared that the dignity of their exalted position may be endangered, if in some relations they were to become mere privates in enterprises officered by laymen who on other occasions must look up to them. Beware of false pride or any other sort of assertiveness. Men are ever ready to recognize superiority, but such recognition cannot be procured by mannerism or ostentation. It is a complex result of agencies the chief of which are the feelings. The people know their friends and love them.

It would be superfluous to dwell on the importance of adhering to principle. You are all following your present course in obedience to the call of duty. There is however a tyrant who will sooner or later attempt to control you. It is fashion; not merely that form of it which prescribes the cut of garments and other externalities, but the more subtle and more pervasive type which regulates opinion and thinking.

There is a famous passage in Matthew which appears to belittle the pure food laws, though its main purport is to inculcate virtuous thought. Many Jews have delighted in the text and have heaped ridicule upon the customs of the fathers which have become painfully unfashionable in the world. Such words as *kosher* and *trefa* were packed down in the cellar of the mind that the genteel Gentile might not suspect their presence. And lo, within the last quarter of a century science has instituted in all the enlightened nations a regular inspection in order to protect the public health, and the most distinguished ruler on earth, our own President, has just delivered to the Congress a special message on the subject, which might have been based on some of our ancient laws. And yet so late as 1895, a poor, belated Rabbi wrote a

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book of five hundred pages in which among other things he protested against too rigorous an examination of the lungs of cattle and blamed the *Gemarah* and subsequent Rabbinical authorities for their scrupulous littleness.

It is this kind of mental slavery to surrounding opinion however shallow and unjustified which is to be deprecated.

The institutions of Judaism are growths of many centuries. In their development numberless features have been discarded and others added. As a whole, however, they were not the product of theory or tyranny, but the result of ages of experience. Because nations younger in civilization had not yet reached our degree of culture, self-denying Rabbis and others have at times felt keen pangs of shame.

Humility is a virtue, but self-denial should stop short of self-abasement.

Especially in this our country should such feelings of timidity have no place. We stand before the law as equals, and to use the words of Washington himself: "It is now no more that toleration is spoken of, as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for happily, the Government of the United States, which gives to bigotry no factions, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."

This too is all that can properly be meant by the Americanization of our Russian brethren which is so uniformly and so loudly called for. It is profoundly American to respect your ancestors, your kinsmen and yourselves, to maintain your right to the belief and practices of your religion, to stand upright and unashamed before the world, subject only to the sacred duty of obeying the Constitution and the laws of our country and giving it and our fellow-citizens on all occasions our effectual support. That some individuals will deem themselves superior is inevitable. So long as man inclines to set himself up as the standard of excellence, he will treat variations from his own practice as abnormal. It will require countless ages before complete social and individual tolerance shall follow legal equality. Nor are Jews the only sufferers. Foreigners of all kinds are looked down upon as uneducated merely because they are deficient in the knowledge of our language, though the critic may himself be ignorant and the victim a man of profound learning. Some rude bigots sneer at the garments of Quakers or of sisters of charity, and scarcely any of us would refrain from staring at an Albanian soldier in skirts, or a kilted Highlandman.

The basis of these phenomena is a more or less harmful illusion of our own excellence. While this is deplorable, it is no cause for disproportioned wrath or black despair. There is much room for the improvement of mankind,—that is the true moral.

You who are about to step forth into the world of action must bear in mind that your mission is to promote peace, that you must not engage in useless disputation with brethren of your own or other faiths. Beware of pulling down the established fabric. Rather shall it be your task to repair breaches in it. If you think you see a defect remember that you are but one man and that the structure belongs to all Israel, and keep in mind the word of old Hillel: "Make no rift in the Church." Customs like language must not be judged by pedantic considerations of origin. As scarcely any word means what its root meant; so scarcely any custom now imports what it meant in its origin. The expanding mind of man, with artistic power, fashions and shapes new conceptions that modify and displace the old, pours new wine into old bottles.

And when customs are moribund or the changing of times require new measures, there should be the wise consultation and deliberate action of united Israel.

Devote yourselves to the cause of your brethren without narrow congregational limitations. Be slow to pass judgment on your neighbor. No present-day authority may read a Jew or a Jewish congregation

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out of the fellowship of Israel. Jews of greater or less conformity or non-conformity there are and your duty is to bring home to all of them the means of betterment.

Reverend graduates, go forth in the vigor of your youth and the strength of your faith to bind together the remnant of Israel scattered in this goodly land; love your neighbor and aid him; take part in all the good work of your fellows; promote the unity and the strength of Israel, the greatness and happiness of our common country, and men will discern that it is of you and such as you that the prophet spoke in saying: "The priest's lips shall keep knowledge, and at his mouth they shall seek the law; for he is the messenger of the Lord of hosts."

First Convention of English Itoists

The first meeting of the Jewish Territorial Organization was held in London, May 28, at the Great Central Hotel. There were many representatives of branches of ITO present. Mr. Zangwill presided. A constitution was adopted and a provisional or standing committee was elected. Considerable time was spent in the adoption of the following clause of the constitution: "The expression 'autonomous basis' means and implies that the territory shall be one in which autonomy shall be attainable, and in which the predominant majority of the population shall be Jewish. Dr. Dulberg moved that this clause be deleted. His amendment was defeated, and the constitution was adopted with slight changes. The standing committee of the organization is composed of Dr. Dulberg, the Rev. D. Wasserzug, Messrs. Baumgarten, Blush, Cohen, Goldstein, P. C. M. Hart, J. Kramrich, E. Levy, Lewinstein, Julian Miltone and Morris Wolf.

The convention closed with a mass-meeting held at the Pavilion Theatre. The speakers were Mr. Zangwill, Mr. Lucien Wolf, editor of the London *Jewish World*, Mr. Cyrus L. Sulzberger, of New York; Mr. Lionel Abrahams, Sir Alfred Turner, and Dr. Jochelmann.

Mr. Zangwill Address

Mr. Zangwill said: We are assembled to-night mainly to greet our brother-workers, the provincial delegates who have travelled from many parts of Great Britain and Ireland to show their devotion to our great task of providing a territory for the Jewish people. This gathering is a milestone on our triumphant path. Just think! Ten months ago, there was practically only one Territorialist in England—Mr. Greenberg. To-day there is a world-wide organization, with branches in Europe, Asia, Africa, America and Australia. One of the strongest of these branches is in Palestine. A branch is even about to be formed in East Africa. For an infant of only ten months, the ITO is a fine child, *unbeschrieen*.. And not only has the British Government now formally expressed its willingness to treat with the ITO, but Mr. Chamberlain has empowered me to say that, so far as his Parliamentary influence goes, the Opposition will cordially support whatever His Majesty's Government may decide to do for the Jewish people. At a time when both political parties are in violent opposition, one thing alone is able to soften them, to unite them—it is the unhappy fate of our people. But there is another opposition alas! It is that which comes from Jews. And these nothing seems able to soften or unite. The Jewish people reminds one of the Frenchman in the story who fell into the water and cried out in his imperfect English: "I *will* drown, nobody *shall* save me!" Two-hundred-and-fifty years ago, Manasseh ben Israel came to England to plead for the admission of the Jews. His mission was successful. Why? Because there were no Jews in England to

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stop him. The action of the English Zionists in sending resolutions against us to the British Government can only be called a *chillul hasshem,* a profanation of the holy name of Zion. Do you wonder if Russian Jews, meeting in their synagogue, have denounced it as treason to the Jewish people? To say that our heart's desire is to form a state in Palestine is to say a noble thing; to say that nowhere else can we form a state is to tell an ignoble lie. Why, the Zionists' own organ recorded last week that forty Russian Jews have acquired a small territory in the Argentine at a cost of 400,000 dollars. And what forty Jews can do 400 can do better, and 4,000,000 best of all. If we cannot get the Holy Land, we can make another land holy—holy by our lives in it, holy by our superiority to other states by our superiority in virtue and justice and our inferiority in misery and crime. This is our true national ideal—the ideal of our greatest prophets and teachers. The passion for Palestine must not blind us to the truth of things. Why, one Zionist has said that if a Jewish state were formed in Palestine, it would protect not only the Jews there, but the Jews all over the world. What moonshine! It would protect only its own citizens, just like a state formed anywhere else. Another Zionist—a reverend Zionist—told his gullible audience that if a tree were planted in East Africa, another generation might cut it down again, whereas, if it were planted in Palestine, it was a possession of the Jewish people forever. Most of the trees in Palestine *have* been cut down, and even the shrubs have been eaten away by the goats. No, if we are to secure the political salvation of the Jewish people, we must face facts like men, not tell ourselves fairy tales like children. And one of these facts is that Palestine is at present out of our reach. It is out of our reach not merely because the Sultan refuses it, but because the Jewish people, alas! does not demand it. What has happened since last July so to strengthen Zionism that Mr. Greenberg could say last Monday in the Great Assembly Hall that the great bulk of the Jewish people had set their mind irrevocably on Palestine? Has there been a flowing-in of shekolim? On the contrary, little or no collection at all could be made in Russia this year. Perhaps after these terrible events in Russia the Russian Jews have lost faith in the leaders of Zionism—in their promises, in their common-sense. They *have* lost faith, and this loss of faith reacts upon the ITO, too, in Russia. The Russian masses have ceased to believe that any organization can help them. Ten years of Zionism have discouraged them more than ten months of the ITO can encourage them. They are taking their fate in their own hands. They are flying to Argentina, to Canada, to the States, scattering without plan, without unity, immense sums of money, immense labor-forces, dissipating the energies which might have been used to build up a Jewish land. And this is what has been going on for nearly two thousand years—every Jew for himself and the devil for us all. The Zionist movement came to end all this. But, alas! its great leader died, and the present Zionist movement is the greatest enemy of Dr. Herzl's ideas. Seeing that Palestine was unobtainable for Heaven knows how long. Dr. Herzl sought for another centre of Jewish salvation. Dr. Klee, a prominent German Zionist, who is a lawyer, spoke to Dr. Herzl anxiously about the delay in putting the National Fund upon a legal basis. "Wait!" replied Dr. Herzl. "Next year we shall legalize it in our own land in East Africa."

The true followers of Dr. Herzl are those Jews of Kovno who have declared in their synagogue: "To tie the fate of the Jewish people only to Palestine, whose acquisition is uncertain, is to expose it to the greatest danger." In fact, so to tie it is the worst way of ever getting Palestine. To tell the Sultan we are absolutely dependent upon his whim, that it is Palestine or nowhere, is the most foolish tactics in the world. Fancy telling a landlord that unless you live in his house, you can live nowhere at all—imagine what the "key-money" would be. We say to the Sultan—however much we Jews love Palestine we

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are not dependent upon it—we can get a territory of our own, or at least we can give our strength to another Power—we can live under a greater flag than the Star and Crescent. And I should not be surprised if this attitude of ours turned out really to the profit of Zionism. I well remember bargaining in Turkish bazaars, You haggle hour after hour, but the shopkeeper will not listen to reason. At last you go away—and he runs after you. I shouldn't be surprised if that happens with the Sultan. But the Zionists do not know their own business, and all they can do is to try and ruin ours. And while one hand is placed upon their heart, professing their great desire for harmony and combination, is a very simple way of combining with us. If they really see their way clear to getting Palestine, they have only to come to our Council and tell us so. We are in the market for a territory and if Palestine can be obtained on an autonomous basis, our programme is fulfilled to perfection. If on the other hand they cannot show us how to get Palestine, it is equally their duty to the Jewish people to come over and help us, otherwise, so long as we see no chance of Palestine, we shall continue to go our own way, and we shall say to the Zionists: —"Though your co-operation with us would be welcome for the sake of the Brotherhood of Israel, we cannot tie the fate of the Jewish people to a single territory." In the summer our International Council will meet and a practical decision will probably be taken. Already we have investigated one territory—a territory as large as England in one of the finest positions in the world. Unfortunately, our experts reported that there is no rain-fall, and irrigation is impossible. We made this investigation quietly. We did not want to have opposition even in advance. You see, there may have been Jews in the territory, or our Zionist friends might have sent resolutions to the head Government. If, therefore, we seem to be inactive, remember that we are working quietly all the time. The acquisition of a territory cannot be done on the public platform. It must be negotiated quietly by the Council. All you can do for us is to strengthen our hands, to see that no Jew of your acquaintance escapes joining us. A shilling a year —it is a small sum by which to testify your zeal for the salvation of our people. But do not imagine that this is all we ask—when our scheme is ripe a much bigger demand will be made upon our people. A Jewish loan will be raised. By whom? I do not yet know. But I shall do what all statesmen who have to raise loans do—I shall do what Russia does, what France does, what Japan does—I shall go to Lord Rothschild. And I shall hope to be more fortunate than Russia. Russia—it is an open secret—begged and prayed Lord Rothschild to take up her last loan, but Lord Rothschild refused. "A country in which the Jew is oppressed is not a country that my money shall support," said Lord Rothschild; and this noble attitude of his will immortalize him in Jewish history. Lord Rothschild must have lost two or three millions of profit, but he made this enormous sacrifice for the honor of the Jewish people. And not once has he made this sacrifice, but again and again. And, therefore it is that I have hopes Lord Rothschild will yet see his way to helping the Jewish people positively as well as negatively.

Lord Rothschild has been denounced as an anti-nationalist, yet while he refused the Russian loan a Zionist banker has taken part in it. Mr. Lucien Wolf, too, has been denounced as an anti-nationalist. Yet he was the first Western Jew to promote the self-defence movement in Russia. Like Herzl, he travelled to Russia to plead with the tyrant Plehve on behalf of his people. His articles in the *Times* on Russian finance have done more damage to Russia than a Japanese battleship; they have been reprinted in every Jewish paper in Russia. I have been denounced for co-operating with Mr. Lucien Wolf, because they say he is not a nationalist, but only a philanthropist; and in the same breath I am told that if only we would say ours was not a nationalist movement, but merely a

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philanthropic movement, all the Zionists would rush to join us. The fact is that we are both nationalist and non-nationalist, Zionist and philanthropic—we are everything. Why? Because we are out for practical work, and not for talk. We are tired of talk—we have seen too many Russian corpses. We want to see a land to which the Jewish wanderer may turn his steps, knowing that at last he comes to a land of rest. We don't care what your sentiments are. If you are willing to help us, God bless you, and d——n your sentiments.

Our movement welcomes Zionists and anti-Zionists equally; it is a movement for the union of the Jewish people, not for its disunion. And when we are accused of not working with the Zionists, the answer is that Zionists sit upon our Council—and we are going to hear to-night the Vice-President of the American Federation of Zionists. If you are a philanthropist, you join us to help your people; if you are a Zionist, what better way can there be of preparing them for Palestine. Mr. Wolf came to me in Switzerland to talk things over. At what time? At a time when a great London oculist told him he would go blind in a few months. With this terrible doom upon him, Mr. Wolf spent some of his last eyesight—as he thought—in writing to me his adhesion to the ITO. This is the enemy of the Jewish people! A great German oculist has managed to give Mr. Wolf more hope, though he must retire from the world for treatment every year, and we trust that his eyesight will last as long as his life, and that both will last long indeed. I call upon Mr. Lucien Wolf to move the resolution of the evening.

Mr. Wolf's Address

Mr. Lucien Wolf moved the following resolution:

That this mass meeting of London Jews and of delegates from leading towns of Great Britain and Ireland records its conviction that the unhappy condition of the Jewish people in many parts of the world and the increasing volume of Jewish emigration urgently demand the provision of a territory upon an autonomous basis for those Jews who are unable or unwilling to remain in their present lands, and pledges itself to promote by every means in its power the acquisition of such a legally assured place of Jewish settlement.

He was sure the resolution did not require many words from him to recommend it, and he trusted it would have the overwhelming and emphatic support of that meeting, not merely to carry conviction to the minds of those upon whom they were dependent for the help they required in carrying it out, but also in order to place the stamp of their disapproval on the tactics which had been pursued lately with regard to the ITO and of which Mr. Zangwill had recently spoken with very just severity. He (Mr. Wolf) would have wished not to touch upon Zionism that evening because he recognized his own invidious position with regard to the movement, and they might think that what he said on the subject was animated by hostility to Zionism. He did not speak as an anti-Zionist or an anti-Nationalist, he came before them as a Jew who had tried all his life to do something to help his co-religionists. What did the Zionists say in their resolution? They said in effect that having failed in all their purposes, having failed to do anything to alleviate in the slightest degree the miseries from which their coreligionists are suffering; having exhausted all the stock material for their speeches, they would at any rate see that nobody else did anything. He had to say that the meeting which passed that resolution did a *chillul hashem,* and was a scandal to Judaism. Sir Francis Montefiore, on the same occasion, charged the ITO with not knowing where they were going, and said that the land they contemplated existed only in their imagination. He (Mr. Wolf) should like to call their attention to the distinction here between Zionism and the objects of the ITO. At any rate, the ITO were so far practical that they said they would take a home wherever they

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might find one; they could take a house wherever they could find it; whereas the Zionists said that unless they could have a particular house which was already in occupation they would stop outside in the cold. The attitude of Zionists in this respect would only be justified if it were true—and he had not seen anybody try to make out that it was true—that the object of the ITO was a negation of Zionism. How did the programme of the ITO come in conflict with Zionism? As a matter of fact it did not do so at all. If they were to say claimed that they said nothing of the kind, and moreover that the ITO had the best spirits of Zionism on it side.

After all they must remember that Dr. Herzl was a Territorialist himself, he was an Itoist before he was a Zionist ,and was an Itoist at the time of his death. Dr. Herzl wanted a home for the Jewish people—he was a practical man and did not care where he got it; he thought for a time that with the assistance of the Sultan and the enthusiasm for the national idea, which has always stirred in Jewish hearts, he might be able to get Palestine. He might remind them that just before his death Dr. Herzl had been negotiating for the Sinai Peninsula and for East Africa. So the ITO had Dr. Herzl on its side. He thought that had another distinguished Zionist lived he would also be on their side—he referred to the late lamented Col. Goldsmid. Col. Goldsmid was an earnest Zionist before Zionism had been organized; after he had accepted the offer of Baron de Hirsch to go out to Argentina, he had met him and said jokingly "Is not Argentine a rather roundabout way to Palestine?" The Colonel replier seriously, "Not at all: If we only rear in Argentina a Jewish yeoman class, if we only teach the people to colonize, we shall be paving the way to Zion." Far from Territorialism being in conflict with Zionism it had been Colonel Goldsmid's opinion that it was a prologue to it, and it was his (Mr. Wolf's) firm conviction that if the Zionists only knew their own business they would, pending the realization of their own very remote ideals, avail themselves as enthusiastically and energetically as possible of the opportunity the ITO offered them of a training in self-gevernment and colonization.

They had also been told by Dr. Nordau the present leading spirit of the Zionist organization, that there was nothing inconsistent in these two schemes. He himself would say at once that he was in perfect agreement with Mr. Zangwill, that if the Zionists came before the public and showed that Palestine could be secured as a haven of refuge for the Jewish people, he would not hesitate to take all the risks of autonomy and nationalism and would support them.

After all, they could not feed the hungry or clothe the naked with theories; their object was to endeavor to relieve misery and not talk of ideals. What they wanted to do was to place the Jews in a country where they would be received with cordiality and where they might ultimately obtain self-gevernment. At the present moment they could not send their people to Palestine at all, because, owing largely to the Zionist movement, the Sultan refused admission to Jewish immigrants, and in the next place, if they filled Palestine with Jews so that they became the predominant population, they would still get no autonomy unless it were forced upon the Sultan from motives of humanity by the Powers. The ITO wished to send their immigrants into a British colony, and the British colonies were hungering for white men; the ITO had the sympathy of people in high places, members of the Government and the Opposition; therefore, they had the contrast that while the Jews would be welcomed in the one case, they would be rejected in the other. So far as autonomy was concerned, it was, in a British colony, not a question of concession, but one of the ordinary political evolutions of the colony; if they peopled it and became the predominant population they would get autonomy automatically.

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Mr. Sulzberger's Address

Mr. Cyrus L. Sulzberger, who was cordially received, seconded the resolution. He said that only half a decade ago the whole civilized world was ushering in a new century, the last century of the second millennium. Surely peace on earth was now at hand, surely good will towards men would now be realized! And this new century was only five years old, and three times this five years had the world been shocked and Jewry been appaled by the atrocities committed against their brethren! Barely had the bells which rung in the new century died out, when they had heard the cries from Roumania, and the shocking kind of fiendish atrocities practised there—where they did not kill with bludgeons like the hooligans of Russia, but where, by trick and device, they prevented the Jews from earning a livelihood, where they passed a law that no foreigner —and every Jew was a foreigner there, although he had lived there before the existence of the Government itself—had the right to pursue certain industries (being those industries in which the Jews were engaged), unless the home Government of the foreigners guaranteed similar rights to Roumanians. Was ever a stronger appeal made for a home Government than that very law required? And under the law thousands, and tens of thousands, of reputable, honest, hardworking Jews were compelled to find a new home. And scarcely had they made provision for these wanderers when there came to their ears the cries that Kishineff and Gomel—he spoke of the first Kishinoff and Gomel, they had their successors—and during the last year, most atrocious of all, when from all the Jewries of Russia there flowed the blood of men, and women and children; when they were called upon to make provision by wholesale for the orphans that these pogroms had made; when in every city, every village and town in Russia, honest and upright men and virtuous women were ruthlessly slain for no other fault than that they were Jews. He did not wish to recall in detail the story of those horrors; reverently let them take down the scroll upon which they wrote the names of their martyrs, and let them add the records—they did not know the names—of those deathless dead who also belonged to their immortals. And after they had shed the tear and spoke the reverent word before the biers of the dead that still lived, let them say that the spirit of the Ghetto had given place to the spirit of the Maccabee, and that they had died fighting to protect themselves and their women.

The dead were dead; what of the living? Various remedies were proposed. First of all they heard from wise heads that the Jewish question in Russia must be solved in Russia itself; they were told it was the Jewish mission to suffer. When the man who said that was willing to go back and suffer with his fellow-Jews, he would respect him. But no man who had over him the protection of the flag of Great Britain or the United States, might find it in his heart or on his lips to say that it was the Jewish mission to suffer. It was the Jewish right to get as much happiness and well-being out of life as anyone else, and it was quite as much the right of the Jews in Russia as it was the right of the Jews of London or New York. The Jewish question to be settled in Russia, and these five million Jews to be kept at night praying God that it were morning, and in the morning praying that it were night, knowing not when the next attack might be made upon them, knowing not whom to trust, knowing that an enemy lurked in every corner! And it was their mission to remain there and there work out the Jewish destiny! Never!

Then, they were told that the present methods did pretty well. A million Jews or thereabouts had left Russia for lands of freedom and they were doing pretty well! Those of them who were engaged in the work of dealing with these poor people knew that they were doing pretty badly. To what purpose was the Jew being ever moved on? In New York there were 700,000 Jews, 400,000 of whom lived in one square mile, sometimes eight to twelve

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living in two rooms. Jewry was doing so well under the present methods that the United Hebrew Charities of New York was annually called upon to assist between forty and fifty thousand and at the present moment had to face a deficit of £8,000 to £10,000; the three asylums in New York for poor orphan and dependent children, which conjointly housed 3,000, were so ful that five or six hundred Jewish children were at this moment in non-Jewish institutions. The two million dollars a year contributed by the Jews of the United States for their poor were eaten up, and at the end of the year these two million dollars were squandered and nothing resulted. And this has been going on in increasing ratio ever since 1882, and under present methods must continue to go on indefinitely. He supposed that in the last 25 years there had been spent by the Jews of the world on their brethren expelled from Russia about ten millions of money. They had spent a shilling here and a shilling there, and nothing had been done; whereas had this money been administered by wise men, it would have grown into a fund sufficient to have enabled them to deal with the problem in an intelligent and wise fashion.

There was another class, who told them to wait for Palestine. He was Vice-President of the American Federation of Zionists; it did not lie in his mouth or in his heart to say anything against Zionism, but he would repeat what he had said at the Basle Congress three years ago, when the East African proposition was broached: "More than he was a Zionist he was a Jew." He wanted to see the ancient home of Israel restored, but more than that, and before that, he wanted to see the hungry mouth fed, the roof over the head, the clothes on the back; he wanted to see these urgent things done which could not wait for Palestine.

Palestine, if they could get it, would be ah! so welcome! But if they could not get it—and there was no promise, as far as he could see, of their getting it speedily—then let them turn their eyes anywhere, East, West, North or South, and let them embrace eagerly any reasonable offer which gave them promise of securing a home. When they got this territory, this place of rest, let them bear in mind that they would not only be getting a territory, but something far greater; they would be getting the Jew the opportunity of living out his own life, true to his ideals and to his inheritance, when they got him into a place where he should be, not one of a minority, obliged to conform to the wishes and views of the majority, but one of a majority whose views would be his views, whose mode of thought would be his, whose attitude of mind would be his. If there be any value in heredity, in the inheritance to which they were all jointly the heirs, they should set up for the world a new standard, and the poor Jew, despised and rejected of men, would have put in his heart new courage, in his brain new ambition, in his soul new hopes. Their great teachings of brotherhood, "Thou shalt love thy neighbor as thyself," "Have we not all one Father? Hath not One God created us all?" they would show to the world had been transmitted to Christianity—had not been transmuted *into* Christianity.

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"Sholem Aleichem" Coming Here

By S. Goldberg

The London *Jewish Chronicle* prints the following, by S. Gelberg, concerning the well known Yiddish writers, M. S. Rabinowicz, who is *en route* to America:

"Sholem Aleichem" has arrived in London. Who, or what, may, "Sholem Aleichem" be? some of our English brethren will ask. Well, the familiar words—there is a world of significance in their choice—conceal the identity of a great literary benefactor of his people. Prince of humorists, apostle of cheerfulness, prophet of hope, this "Jewish Mark Twain," or "Jewish Gogol," as he is alternately called, has won a name to conjure with in the Jargondon of two continents, and far beyond the Ghetto's confines. He is a benefactor of his people because he has lightened their load of misery in Galicia with the magic of his wit, and made the Pale of Settlement laugh between its tears. No-one has caught more faithfully, or reproduced with more subtle truth, the ironic humor with which the Jew looks out on a world in arms. And no one has portrayed more delightfully the comical side of Russo-Jewish character and life.

Ruined by the Kieff pogrom—"Nicholas," he said with grim fun last Sunday, "made us a present of a Constitution and a Pogrom all on one day—a Constitution and a Pogromution"—he wandered out of his native Russia with nothing but his pen to depend upon for a living. As he passed through the Jewries of Austria, Roumania and Switzerland, to whom he gave readings from his works he was greeted by immense crowds. A few day ago he crossed to London, whither his fame had—at all events, among the foreign population—preceded him years ago; and in a month or so is off to the new world.

Spectacled, with a wealth of flowing hair, and something of the appearance of a student, he diffuses a feeling of happiness around him, while his conversation brims over with a native humor that laughs into the very face of adversity. Few men have suffered more vicissitudes; he has approached both extremes of fortune. But troubles which would have soured an ordinary person have found hardly an echo in the work of this remarkable writer. Here are a few details concerning his varied career:

Born in 1859 near Kieff—his real name is Salomon Rabinowicz—he was trained in early years for the rabbinate, passing his examination at the rabbinical school of Zhitomir. At the age of 21 he was appointed Rabbiner-Prediger at Lubny (Poltava Government) remaining at the post for three years. While occupying this position he prepared himself to enter the Kieff

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University, and was busily engaged in writing for Hebrew periodicals. But before he could consummate his plans, the young man had fallen in love and married, and that was the end of his university dreams. For the lady of his choice was the daughter of a rich merchant, and the merchant preferred that his son-in-law should be a trader like himself instead of wearing himself out for a small pittance. So the student went into business, and soon lost both the dowry of his wife and her inheritance. He fell among speculators, it seems, on the Bourse; and the total cost of this experiment of scholar turned merchant was something over £20,000. "I lost my money but I gained experience," was his cheery remark.

But even while he was speculating on the Bourse, he was busy with his pen. It was during this period and as a result of the pogroms of the early eighties, that he adopted the popular medium of Yiddish for his writings —a course upon which the superior people were disposed to look down. For four years nobody knew who "Sholem Aleichem" (his *nom de plume*) was. Everybody was amused, and "Sholem Aleichem" joined in the fun. But the identity of the writer was a mystery. In 1887, Rabinowicz entered upon a more ambitious enterprise. He brought out a jargon paper—the *Judiches Volks Bibliothek*. It was an ably written journal, for on its staff were such famous writers as Frug, Frischman, Gordon, Abrahamovitsch and Dr. Kaminek. But like many another journal which has flashed with great display on the horizon, it was short-lived. In two years it had sunk out of sight. Then in 1890 came the commercial crash, and "Sholem Aleichem" went over, bag and baggage, to literature. For three years he was active with his pen, both in Russian and Yiddish, though subsequently he employed only Yiddish. He wrote much in such Yiddish journals as the *Volksblatt* and the *Volkszeitung*, as well as for the American jargon papers, and the *Jewish Express* of London. His more pretentious writings, however, comprised some 20 volumes, while his story "The Jewish Musician" is generally regarded as his masterpiece. "Sholem Aleichem" is also famous for his Jewish stories, written under the name of Tevye; for his series of humorous letters, as well as his delightful stories for children. His works present a charming gallery of "poor but happy characters," as the author himself would describe them; "without money, but with plenty of hope, both for this world and the next." Satire, humor, optimism, are the keynotes of all he has written. Kindly, even when poking fun at the Jewish parvenus and assimilators, he is rarely harsh or bitter. The rapier, not the bludgeon, is his chosen weapon. And though his works are bubbling over with humor, there are tears in his prose for the miseries of his fellows.

In 1903 he turned aside into a new field—Yiddish drama. But at that time the Russian Goverment, for some reason or another, forbade the production of Yiddish plays. So his drama—"Jewish Families"—had to be translated into Polish. At Warsaw

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it was played with great success. In all, he wrote half-a-dozen comedies and several vaudevilles. But "Jewish Families" was the only one of his comedies to be produced. This drama has now been translated into Russian, and will be staged next August at the greatest theatre in St. Petersburg. Ere this it has enjoyed the common fate of being pirated in America. "Jewish Families," by the way, was not the only one of his works to be translated, many of his other productions having been translated into the Russian, Polish, German and Roumanian tongues. Rabinowicz has also issued a cheap popular edition of his books.

In August, 1902, Maxim Gorky conceived the great idea of familiarizing the Russian people with the Jewish situation by means of translations into Russian of the best Jewish publications. With that object in view he approached "Sholem Aleichem," and the Jargon author still carries in his pocket the communication he received from his famous Russian colleague. It sets forth that, in order to acquaint the Russian public with the real situation of the Jews, it was necessary that the best Jewish literature should be rendered into Russian. He and his friends consequently resolved upon this task, and appealed to "Sholem Aleichem" to take part in the enterprise, as well as to translate the works of other Yiddish writers. Gorky adds that he would be responsible for all expenses, and that the profits of the production should go for the benefit of the poor West Russian Jews. Of course "Sholem Aleichem" readily consented to the proposal. Some of his works were actually translated, while illustrations were supplied by the Jewish artist, Lillien. But then the revolution came along and wrecked the whole scheme. The translations were not published, and Gorky lost the money which he had expended on the scheme. In the year 1903 the Kishineff massacre prompted Rabinowicz to a great effort on behalf of his coreligionists. He determined to issue a book, under the title "Help!" the profits on which were to be handed over to the Kishineff victims. The volume was to consist of a collection of excerpts from the best Jewish authors in brotherly juxtaposition with original articles by the leading Russian authors. Rabinowicz appealed to Tolstoy, Gorky, Tsechow, Korolenko and other well-known Russians to assist him with contributions, and they made a handsome response to his request. Tolstoy, in sending him three essays, accompanied the gift by a letter (still in Rabinowicz's possession), in which he vigorously condemned the authorities—"the gang of robbers," as he called them—for their share in the Kishineff outrages.

A year later found "Sholem Aleichem" touring through Russia, with the Jewish population at his feet. A Zionist Society had invited him to give a reading from his works in aid of some charity. The reading was such a success that similar invitations poured in from all parts of Russia, and presently Rabinowicz was traveling from city to city, filling the coffers of various institutions, but getting not a kopeck for himself out of the grand

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campaign. Libraries, hospitals, the "Self-Defense" movement all profited from this magnificent outburst of altruism.

In the following year (1905), "Sholem Aleichem" began to think of his own concerns. The Russian Government had given permission for Yiddish drama to be staged, and the author seized the opportunity to enter into a contract with Mr. S. Adler, in Odessa, by virtue of which he was to write original plays, and adapt the plays of others, in return for a salary of 600 roubles a month. Adler hired the biggest theatre in Odessa for the purpose of this enterprise. Rabinowicz also obtained permission to start a Yiddish daily paper, to be styled *Das Volk*. But the great November Pogroms shattered these schemes. As Rabinowicz himself phrases it, with cheery resignation, "the daily paper went *kaput*, and the theatre contract went the same way." The terrible days of the pogrom were an awful experience for the famous writer and his children. When the rioting began he and his family abandoned their house to the mob and fled for their lives to a certain hotel whereof a Gentile was the proprietor. For three nights and two days they remained concealed in a garret, neither eating nor sleeping, while Russian hooliganism raged in the streets below. When the massacre was at an end, Rabinowicz remained in Kieff just long enough to obtain a pass, and then, with his family, crossed the frontier, and set his face westwards. In Austria, Roumania and Switzerland he gave successful readings from his works. In Berlin, the police, with their usual animus against Russian Jews, intervened to stop the reading that was to be given, although 2,000 marks had already been taken for tickets. Apparently they regarded, or affected to regard, "Sholem Aleichem" as a pestilent fellow concerned in revolutionary propaganda; whereas, as a matter of fact, he is a harmless litterateur, devoted to the national aspirations of his people, but belonging to no movement and absorbed in his literary occupations. From the Continent, Rabinowicz crossed to London, where, with occasional excursions to Paris and into the English provinces, he is to remain for about a month. Liverpool, Manchester, Leeds, and perhaps Glasgow and other places, will receive a visit from the distinguished writer.

When he leaves England, it will be *en route* for the United States, in which country with its vast Jewish community he will find considerable scope for his genius. In Amercia Rabinowicz intends to give readings from his works, which are already being arranged, and to write for the Yiddish theatre. One of the wishes nearest to his heart is to elevate the Yiddish drama and for this worthy mission he will obtain abundant opportunity: On the evening of May 31st he is to give his first readings in London; this will take place at the South Place Institute and those who have a taste for refined amusement and uncommon powers of declamation and would like to greet this gifted brother from the land of oppression, should not neglect what is likely to prove only too rare an occasion.

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FREEDOM

Freedom and Truth shall never be suppressed
And by these twins of glory we are blessed;
They reign forever like the polar star
And surely shall destroy the tyrant Czar,
Who, heartless, brutal, merciless, untrue
Still robs and kills the thrifty, honest Jew,
The world to-day stands fearful and aghast
To view the record of the bloody past
That brutal Russia shows through all the years.
With fire and sword and hunger-falling tears
Peter, Nicholas, and Alexander too
Have murdered banker, serf and patient Jew
And exiled thousands to Siberian plains
To die in mines and rot in rusty chains.
Lodz, Odessa and Kish'neff plainly tell
The fearful story of that burning hell
Where babes in arms and women in their flight
Were butchered by the Cossacks day and night.
The Czar himself and every devilish Duke
More heartless than Egyptian Mamaluke
Shall soon be banished from their tyrant reign,
And as they slay, be numbered with the slain!
God grant the day when Freedom from her sphere
Shall reign supreme through every fleeting year,
And when the nations in their pride of power
Shall rule by love and truth from hour to hour,
And law and peace and virtue ever be
The watchword of the noble and the free!
This Great Republic marching in the van,
Where millions battle for the rights of man,
Must throw above the Gentile and the Jew
Yon Starry Flag with field of heavenly blue;
And ever move in doing greatest good
To join the links of human Brotherhood;
And crush the tyrants in each land and clime
With Liberty immortal over time!

JOHN A. JOYCE

Washington, D. C., January 21, '06.

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The Jewish Chautauqua

The nature of the plans that are now going forward rapidly for the Summer Assembly of the Jewish Chautauqua Society in Atlantic City, from August 8th to 11th inclusive, makes it well worthy of the fact that this gathering is also to mark the tenth anniversary of the founding of the Assembly.

The Assembly is to be in many respects unique from any of the gatherings that has preceded it. It is only to occupy three days, but the program for each of these days is to be distinctly Chautauquan in its character.

The striking feature of the coming gathering is that it is aimed to be a convention for the circles primarily. This idea has been taken up enthusiastically from one end of the Chautauqua circuit to the other, and nearly thirty of the circles from Maine to Missouri have volunteered to send one, two and even three delegates. In consequence of this extraordinary enthusiasm the programs are to consist of a series of round table discussions and conferences of the various departments of the Chautauqua work. Each of these conferences is to be led by a scholar of eminence, but the discussion is to be open, more than ever heretofore to the general body of those attending.

The basis for the interest that is being shown in the coming convention may be found in the summary of extraordinary results that have been accomplished by the society in the last four months. In that time thirty-eight (38) new circles have been organized by the Field Secretary, Jeannette M. Goldberg. These comprise a membership of 1,295, all in active operation. The towns from which circle delegates are expected to arrive are as follows: Altoona, Pa.; Amsterdam, N. Y.; Baltimore, Md.; Bayonne, N. J.; Brooklyn, N. Y.; Chicago, Ill.; Dover, N. J.; Hazelton, Pa.; Newark, N. J.; Paterson, N. J.; Pittston, Pa.; New York City; Schnectady, N.Y.; Springfield, Mass.; St. Louis, Mo.; Syracuse, N. Y.; Trenton, N. J.; Troy, N. Y.; Washington, D. C.; Wilkes-Barre, Pa.; Williamsport, Pa.; Wheeling, W. Va.; Wilmington, Del.; Worcester, Mass.; Boston, Mass.; Hartford, Conn.; Lewiston, Me.; Lynn, Mass.

Miss Goldberg closed her organization work for the spring season by forming a splendid circle in Pittsburg during the first week in June, which will also be represented at Atlantic City.

Besides this, indications point to a large attendance of individual members, students and teachers.

THE SUMMER MEETINGS IN ENGLAND.

The Chancellor, Dr. Berkowitz, has received a communication from Prof. Israel Abrahams of Cambridge University, England, containing interesting information concerning the Summer meetings to be held this year

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in their country. In this communication, he says: "It will be a source of personal gratification to you and to the Jewish Chautauqua Society to know that the seeds sown by you at Ranisgate have borne splendid fruit. The Union of Jewish Literary Societies has succeeded in getting the University of Cambridge to include a Jewish section in its Summer University Extension meeting at Cambridge in August. The Cambridge meeting lasts a month, but we shall only take from August 7th to 14th and have three courses—one on Jewish History, one on Jewish Art and one on Jewish Exegesis of the Bible. We are all glad of this experiment, which we hope will be successful. We feel grateful to you for the inspiration which has led to its being tried. I suppose there is no chance of seeing you at the Cambridge meeting? You need no telling how welcome you would be. Of course, this experiment is of a peculiar character. The Extension attracts more than a thousand students—Christians, of course. What we are trying is two things: (a) to attract some Jews; (b) to attract some of the Christians students to one or the other of our courses."

Word also comes from the Hebrew Union College that a summer class at Chicago University under Professor Max L. Margolis will include the courses that he has hitherto given at the Summer Assembly on "Job."

The nature of the plans that are now going forward rapidly for the Summer Assembly of the Jewish Chautauqua Society in Atlantic City from August 8th to 12th inclusive, make it well worthy of the fact that this gathering is also to mark the tenth anniversary of the founding of the Assembly.

The Assembly is to be in many respects unique from any of the gatherings that have preceded it. It is only to occupy four days, but the program for each of these days is to be distinctly Chautauqua in its character.

The striking feature of the coming gathering is that it is aimed to be a convention for the circles primarily. This idea has been taken up enthusiastically from one end of the Chautauqua circuit to the other, and nearly thirty of the circles from Maine to Missouri have volunteered to send one, two and even three delegates. In consequence of this extraordinary enthusiasm, the programs are to consist of a series of round table discussions and conferences of the various departments of the Chautauqua work. Each of these conferences is to be led by a scholar of prominence, but the discussion is to be open, more than ever heretofore, to the general body of those attending.

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Here and Abroad

With a simple ceremony, a number of gentlemen interested in the Jewish Protectory and Aid Society, with a few friends, laid the corner-stone of the buildings that are now being erected at Hawthorne, Westchester county, on Tuesday, May 15th.

There were present the Hon. Julius M. Mayer, President of the Jewish Protectory and Aid Society; Henry Solomon, Vice-President; Mortimer L. Schiff, Sidney C. Borg, Jesse I. Straus, Eugene W. Stern, Uriah Herrmann, Isaac N. Seligman, Dr. M. H. Harris, Leopold Plaut, George Louis Beer, Samuel B. Hamburger, Dr. A. L. Wolbarst, Harry Fischell, John Klein, the Superintendent of the institution, the architects, Harry Allan Jacobs and Max G. Heidelberg, the builders and the engineers.

The Hon. Julius M. Mayer, with a few words, formally placed the stone of the administration building. Dr. M. H. Harris followed him with a few words of prayer. The party of gentlemen spent the time before their train arrived inspecting the beautiful grounds of the new institution.

The Protectory will be laid out on the following plan: The administration will be built in the center of the 263 acres of land, a little to the foreground. To its right will be erected the dining-room and the kitchen; the dining-room will have a seating capacity of five hundred. To the left of the administration building will be erected the industrial school in which the boys will be trained in manual labor. Back of the administration building, in the rear of the industrial building and the dining-room, will be placed the six cottages, in which the boys will be housed, thirty boys to the cottage, with a house father and mother in charge of each cottage. These cottages will be increased from time to time. Back of the cottages the power house will be placed, and, in the near future, the hospital will be erected a little to the right of the power house. A farm, for the use of the boys, has also been purchased, where the boys will be taught elementary farming. The cottages which have already been planned will house one hundred and eighty boys.

The Jewish Protectory is designed to receive Jewish delinquent boys.

The twenty-fifth anniversary of the first performance of Abraham Goldfaden's operetta, "Shulamith," was observed on June 8th, at the Grand Theatre, and was made doubly interesting by the presence of several of the members of the first company that ever played the operetta, and of Abraham Goldfaden himself, whom destiny has brought to America.

"Shulamith" was first produced at Bucharest twenty-five years ago, under the management of Mr. Goldfaden, "the father of the Yiddish stage," as he delights to call himself. At that time the Yiddish stage was in its infancy and the actors employed by Mr. Goldfaden were taken from the choirs of synagogues, and from among several circles of singers that abounded in Roumania at that time.

The performance on Friday night sufficed to bring out the original crudity of

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the Yiddish drama, enacted, as it was, by the first performers of it. Though the musical numbers of "Shulamith" have become the lullabies of Jewish mothers, and the Jewish people have always expressed their appreciation of Goldfaden's genius, the operetta of "Shulamith" is indeed but a rude and puerile effort compared to the Yiddish dramas and operas that are now put upon the Yiddish stage of New York. Goldfaden was the father of the Yiddish stage, but there are now grandchildren and great-grandchildren of the pioneer, who have profited by their study of the modern German and French dramas.

Mr. Goldfaden's pioneer work consisted of special adaptations of the operetta form to ancient and, occasionally, modern Jewish life. He was also a close student of French comedy and no doubt plagiarized the music which is so generally applauded as true Jewish music. He is the author of several comedies, however, that are replete with genuine Jewish humor and he is never vulgar or tawdry as are a number of his successors whose compositions still delight the more naive of the Jewish public of New York City.

Mr. Goldfaden's "Zwei Kunelemlach," "Schmendrik," "Bar Cochba," and "Shulamith," are still played by the Yiddish players, but only on special occasions. His many other comedies and operettas have been laid aside to make room, first, for the trivial compositions of Joseph Lateiner, Hurwitz, Seiffert, the more pretentious dramas of Shaikewitz, now dead, and later for the works of Gordin, Kobrin, Libin, and adaptations of the serious dramas of continental playwrights. It is true that at the People's Theatre, Lateiner and his compeers still "hold the boards," but they have abandoned even their original dependence on Goldfaden's style and perpetrate Yiddish adaptations of the latest American melodramas. Since Mr. Goldfaden has been in America, a matter of only a few years, he has witnessed his complete dethronement. The Jewish managers will give a performance of his plays only when appealed to by the veteran playwright, and in recent years he has written nothing for the Yiddish stage. A Hebrew playlet for a Zionist society is his only recent contribution.

Mr. Goldfaden's position in the Yiddish theatrical world is best indicated by the manner of his treatment by the theatrical fraternity on Friday evening. None of the stars volunteered to offer their services. The original impersonators of the parts of "Absalom," "Shulamith," and "Zingitang" were not of such a calibre as to inspire confidence in their ability. On the contrary, their appearance served to bring out with greater emphasis the great strides the present actors on the Yiddish stage have made in their profession. Their performance threw some light on the crudity of the acting of the first Jewish actors. Stifled gestures, poor enunciation, and complete ignorance of the technique of acting seemed to be their only stock in trade.

In short, Mr. Goldfaden did not augment his reputation by intrusting the 25th anniversary performance of his noted operetta to his original disciples. Since that performance, it has become apparent to all Yiddish playgoers that Goldfaden stands for "the fatherhood" of the Yiddish stage only in the sense that he was the first to see the value of special Yiddish performances of partially Jewish plays. It was left for such men as Gordin and Katz and Kobrin to lift the Yiddish stage from a plane of mediocrity, and to place it upon a footing of equality with the dramas of other literatures. When one enumerates the plays written by Jacob Gordin, his adaptations of eminent German and French dramas, his prolific appropriation of successful dramatic ideas, it becomes apparent that Gordin and not Goldfaden is entitled to the appellation, "Father of the Yiddish Stage." With all his morbidness, his Slavic affection for unpleasant themes, his inadequate knowledge of stage technique, Gordin is a man with ideas, whose intellectuality is that of a giant compared to that of Goldfaden, who is far and beyond everything else a mere writer of verse, a clever adapter, "a performer" in the literary art. Gor-

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din, however, maintains his own intellectual ideas, even when adapting a foreign play, and the gallery of his creations includes several types that will stand the analysis of expert critics.

The Yiddish stage owes Mr. Goldfaden a great deal. He served as a pioneer in bringing out, among the Jewish people, a talent which they had never before utilized for their own amusement and instruction. He placed upon the stage for the first time types of Jewish character which were not even known, at the time he first wrote, in Yiddish literature. He sent into Jewish homes music, which, though often taken from other composers, by virtue of their specifically Jewish appeal, which he knew how to give it, became the nursery songs of Jewish mothers who were longing for just such expressions of maternal love as are evidenced in his "Rezhenkes mit Mandlen" and other melodies. But in the light of recent developments, Goldfaden is the artisan fit for a rude age and bound to be displaced by the abler, the more intellectual, the more artistic exponents of the stage talent, of which he was the first practitioner among the Jewish people.

Te annual meeting of the Philadelphia Jewish Hospital Association was held on Sunday, May 27, at the Henry S. Frank Memorial Synagogue, on the hospital grounds at Logan. Owing to the illness of President William B. Hackenburg, Judge Mayer Sulzberger presided. The report of the President showed the large work done by the important group of institutions under the direction of this Association. There were 7,131 patients during the year in the General Hospital, the Lucien Moss Home for Incurables, the Children's Wards, the Infirmary for the Aged, the Guggenheim Wing for Private Patients, the Isolation Building, and the Mathilde Adler Loeb Dispensary. This was 246 more cases than were cared for last year.

The increase of the number of patients in the wards of the General Hospital and Lucien Moss Home, the latter principally cases of tuberculosis, necessitated an additional number of nurses. There are at present on duty four graduate and forty-seven pupil nurses, about one-fourth of whom are Jewesses. Under the direction of the special staff appointed about a year ago to take charge of that department, the treatment shows excellent results in cases of tuberculosis that have not progressed too far. Two additional tents have been erected from the remainder of the fund donated in 1904 for that purpose, and also a kiosk, which has been donated by Louis Gerstley.

The following officers were elected to serve one year President, William B. Hackenburg; First Vice-President, Judge Mayer Sulzberger; Second Vice-President, Isidore Langsdorf; Third Vice-President, Benjamin Wolf; Treasurer, August B. Loeb; Secretary, Henry N. Wessel; Corresponding Secretary, Arthur A. Fleisher; directors for three years, Henry Fernberger, Joseph N. Snellenburg, Louis Gerstley, Frand Kind.

At the annual meeting of the directors of the Lebanon Hospital, situated at Westchester and Cauldwell Avenues, Bronx, the following directors were elected for a period of three years: Julius Bachrach, Emanuel Arnstein, Harry Stern, Joseph Oshinsky, Max Boehm, Samuel Levy, Arthur Levy, Max Levy, Albert Hochheimer and Isaac Danziger. These four directors were elected for a period of one year from date: Abraham Boehm, Lewis Avon, H. A. Lyons, Samuel L. Hyman.

During the year ending April 30, 1906, 4,691 patients were treated, of whom 4,247 were admitted as free patients.

Out of the above total 1,741 were discharged as cured, 531 as improved, and 216 as unimproved. There were 326 deaths during the year.

A total number of 1,142 accident cases were treated during the year. On April 30, 1906, 174 patients were in the hospital subject to treatment. The number of patients per year has steadily increased

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since 1894, when 463 were admitted to the hospital to 3,037 in 1905.

The total expenses for the support of the Hospital and Dispensary was $71,586.03 for the year. There was $4,510.33 taken out of this for improvements and repairs. The per capita cost for patients per day was 87 cents.

The second branch of the Jewish Territorial Organization in this country was organized here at a meeting held at the residence of Dr. Solomon Solis Cohen, on Sunday evening, May 27. Isaac Hassler, Esq., was elected President *pro tem*, and J. David Stern, Secretary. The following committee was appointed to draw up the By-Laws of the Branch: Benjamin Alexander, Esq., Chairman; Rev. J. S. Sherbow and Mr. David Schneeberg. It was decided to hold the next meeting on Sunday evening, June 10, at the rooms of the Young Men's Hebrew Association. The meeting then adjourned. The most active in behalf of the ITO in this city are Zionists and continue to hold their membership in Zionist Societies. Mr. Schneeberg is President of a Zionist association formed of students at the University of Pennsylvania. Another notable Zionist who has joined the Territorial Organization is Mr. Louis E. Levy, the President of the Jewish Immigrants' Association. Dr. David Riesman, Mr. Felix N. Gerson, and David Werner Ambram, Esq., are also among the notable accessions to the Territorialist movement in this city. Among those present at the meeting was the Hon. D. Solis Cohen, of Portland, Oregon, who expressed his approval of the movement.

The Hebrew Free Loan Association has removed its offices from No. 153 East Broadway to its new and permanent home, 108 Second Avenue, which has been presented to it by its directors and friends.

Governor Higgins has appointed the Hon. Simon Rosendale, a member of the special legislative tax commission of fifteen, created to investigate the whole subject of taxation and to report to the next Legislature.

The B'nai B'rith lodges of Cincinnati have combined and will be known as Cincinnati Lodge, No. 4. There have been five separate lodges in Cincinnati. By the terms of the merger, the funds of each lodge will be kept distinct under the control and the management of members elected for the purpose. Should the membership of any one lodge affected by the merger fall below ten, the funds of that lodge are to be paid over unconditionally to Cincinnati Lodge.

The third local meeting of the State Conference of Religion was held on Sunday, May 27, at the Madison Avenue Presbyterian Church. An address on "Religious Education" was delivered by Dr. M. H. Harris.

The Hon. Oscar S. Straus presided at the dinner of the National Civic Federation given at the Fifth Avenue Hotel on Monday evening, May 21st.

The German Socialist leader, Herr Bebel, created something of a sensation in the Reichstag the other day by relating an incident, the documentary proofs of which he held, he said, in his hand, but would not read out of consideration for German State interests. A Russian commission agent living in a Berlin suburb had good reason to believe, declared Herr Bebel, that he was about to be expelled by the Prussian police. As he was in a good way of business and had not taken part in any political agitation, he made private efforts to discover the unknown reasons of his expulsion and to avert it if possible. Through a Herr von Brockhuser, he was placed in personal communication with the Berlin police commissioner, Capt. Schöne, who proposed that he should evade expulsion by undertaking to report Russian military and State secrets, in which case he would earn an income of from 16,000 to 17,000 marks ($4,000 to $4,250). He was to assume the Ger-

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man name of "Ernst Fiedler," and in this name the Berlin police provided him with a false pass describing him as a Christian, although he was a Jew, in order to enable him to enter Russia as a commercial traveller and to prosecute the business of a spy. The man hurriedly left Berlin, and the original documents, added Herr Bebel, are now in the hands of the Russian Government. Several deputies have declared that the treatment of foreigners by the Prussian police was a matter clearly affecting imperial interests, and so well within the jurisdiction of the Reichstag.

Various Jewish organizations in Germany have taken action with reference to the proposition of Prof. Rosin to regulate Jewish religious administration through the government. The committee appointed by the "German Israelitic Congregational Union" to consider the matter passed the folowing resolution:

"Since the presentation of the draft of a new law concerning the legal rights of the Jewish congregations of Prussia by Herr Geheimrath Prof. Dr. Rosin, the committee of the German Israelitic Congregational Union has decided not to take sides immediately on the question but to hand it over for the consideration of the larger communities and to the Provincial and District associations."

"The Central Committee of the German cal Association of Germany" almost unanimously adopted the following:

"The Central Committe of the German Rabinnical Association declares with the utmost emphasis that it is opposed to all efforts that aim at governmental organization of Jewish congregations on constitutional, synodal, or similar plans. It sees in the establishment of legally recognized District-Rabbinates, as in the establishment of country and provincial associations, the solution of the problem of removing the undesirable conditions prevailing especially

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The *Hilfsverein der Deutschen Juden* and the "Alliance" are competing for the honor of having been influential in securing to the Jews of Morocco the favorable concessions that resulted from the Algeciras Conference. The latest move in the game, which is being carried on in the newspapers, is a communication to the press by the *Hilfsverein* that runs as follows:

"The Hilfsverein of German Jews, after the happy results that have issued to the Moroccan Jews from the agitation for the improvement of their condition, which the Jewish organizations of England, America, and Austria supported, has taken occasion to transmit its thanks to Chancellor von Bulow, Ambassador von Radwitz, Mr. White and the Duke of Almodovar for their assistance." The *Welt* remarks apropos of this communication that there is altogether too much fuss being made about the matter in view of the actual accomplishment.

We extract the following particulars from the first annual report of the Central Bureau for Jewish Emigration (*Hilfsverein der Deutschen Juden*).

The inquiries by letter directed to the Bureau for Emigration amount to 1,184, of these 800 came from Russia, 210 from Austria, 80 from Roumainia, and from other countries including America, Chili, Canada, Switzerland, Belgium, Holland, England, France, 94.

The letters emanated from about 7,500 persons, since the inquiries were in part families, groups, associations and even whole communities. About 100 came from Christian lovers of adventure, chiefly from Austria-Hungary.

The inquirers represented themselves as belonging to the following trades: skilled workmen, 40 per cent.; agricultural proprietors and laborers, 15 per cent.; merchants, 15 per cent.; no trade reported, 20 per cent.; and without any particular trade, 10 per cent.

The matters inquired into were, concerning the labor market, 25 per cent.; travel routes and expenses, 20 per cent.; immigration restrictions, 20 per cent.; restrictions on transit in such countries as Ger-

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many, 15 per cent.; concerning other conditions, immigration countries proper and assistances, etc., 20 per cent.

In addition to the inquiries by letter, there should be counted about 1,000 persons who asked by word of mouth concerning emigration conditions at Berlin or the organizations on the border.

A Jewish museum is about to be established in Prague, for which space has been granted, temporarily, in the Rathaus. Many historical Jewish relics have already been lost in the demolition of the old Jewish city. This makes the founding of the museum all the more welcome. The commission in charge of the enterprise includes Dr. Arthur Mahler, Instructor of Archæology in the German University, and member of the Zionist A. C., and Magistrate Dr. August Stein, a well-known authority on the old Jewish city. It is hoped that by means of this new institution much of historical interest that may still be rescued, will be preserved.

Vienna reports an unexpected result of the election for members of the town-council. The Social Democrats captured four seats, including that of Luegers imperial electoral district, Margarethen. They will now come to the Vienna Council seven strong. Besides Margarethen, the Social Democrats succeeded in the districts of Meidling, Rudolphsheim, and Brigittenan. The size of the Social Democratic vote has gone up tremendously.

The town of Biecz in Galicia, had a little anti-Jewish affair of its own, on the second day of Easter. On that day the local fire-brigade received a present of a keg of beer from P. Pastor, member of parliament. After the consumption of the beer a discussion arose as to whether the Jews of the town were responsible for a serious conflagration that had broken out a few years before. Excited by the discussion, one of the firemen fancied he saw flames in a store kept by a Jew. The brigade hurried to the spot but found nothing to extinguish. They thereupon made a search of each Jewish house in that quarter. Not a spark was discovered. The firemen, however, were not satisfied. They proposed to go over the ground again, and to this the Jewish inhabitants objected. The firemen insisted, and attacked several houses with axes, shouting "Down with the Jews; they want to set us afire!" The terrified Jews telegraphed for military assistance, which came. A number of the firemen will be arraigned for disorderly conduct.

The interpellation of the government in the German Reichstag concerning the expulsion of Russians who were suspected of being dangerous and undesirable from Prussia was continued in the Prussian Landtag. "Is the royal government acquainted with the measures used and what does it intend to do to stop those harsh and unreasonable proceedings?" was the question asked.

Minister of the Interior Von Bethmann-Hollweg replied. He said that as a result of the disturbances in Russia some 3,000 individuals had found their way into the police district of Berlin. Most of these were Jews. He believed that those who failed to recognize the part played by the Jews, actively and passively, in the Russian crisis were blind. The ministry was agreed that the invasion of Prussia by a large mass of people, mainly of the lower and least desirable classes, was not favorable to the interests of the country. Accordingly he, the Minister of the Interior, had given orders that all persons without an assured economic position, without the proper passports, and those who were politically suspicious, should be immediately expelled. The Jewish "Help Committee," said the Minister, stood ready to assist him by word and deed.

Minister von Bethmann-Hollweg denied that there had been 400 cases of unjust treatment. That there had been some, he repeated, he could not deny. He was opposed to legislative regulation of the matter. He thought the minister should be given discretion to proceed as he thought proper in emergencies such as confronted them then.

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The association known as "Ezra," organized for the support of Jewish agriculturists in Palestine, has published its annual report for the year 1904-5. The association, besides its general activity in promoting Palestinian colonization, is endeavoring to establish the colony of Bne Jehudah on a rational industrial basis. The soil around Bne Jehudah is very fruitful. Luxuriant meadows, whose vegetation reaches up to the saddle-girths of the traveling horseman, constitute the road to the loftily situated village. The Ezra Association has constantly kept an eye upon the day laborers in the neighborhood of Bne Jehudah and by the granting of advances has sought to make a number of them independent.

The association reports the granting of a loan of 810 marks to a colonist in Rechoboth. The colony of Kastinge received a loan of 2,438 marks for the restoration of its live-stock, which had been reduced by the "Rinderpest." The propaganda committee of the Choveve Zion received a subvention of 500 marks. The sum of 10,000 marks was granted the experiment station at Atlit, near Haifa, where new species of economically useful plants and the utilization of old varieties are being investigated.

The association has granted 2,000 marks for the assistance of the Bezalel Society. The purpose of this society is to establish an industrial art school in Jerusalem where a number of talented pupils will be given instruction in order that they may themselves become teachers and leaders of schools. An evening trade school will be joined to the Industrial Art School, so that mature workmen may perfect themselves in their crafts.

The first and most important occupation of the school will be rug-weaving. Special instruction in the working of wood, metal, clay, stone will follow. Since the export of rugs annually from Smyrna alone is valued at 12 million marks, it is expected that the development of this industry in Palestine will furnish work to a great many colonists.

The total amount expended by "Ezra" in Palestine during the period covered by the report was 38,530 marks.

The suggestion of Prof. Rosin, of Freiburg, for a centralized organization of the Jewish congregations of Prussia has called forth a warm protest from the orthodox side. A manifesto has been circulated by Dr. S. Brewer, Rabbi of the *Israelitische Religious gesellschaft* of Frankfort; Dr. M. Cahn, Provincial Rabbi at Fulda; Dr. D. Hoffman, Rector of the Rabbiner Seminary at Berlin; and Dr. M. Lerner, Over-Rabbi at Altoona. The manifesto has been endorsed by a number of Prussian Rabbis and new signatures are coming in. The manifesto reads as follows:

"The undersigned Prussian Rabbis hereby protest against the attempt to destroy the autonomy of the Jewish congregations and the freedom of the Rabbis, by the creation of a general organization, under the state, of the Jews of Prussia, to compel an artificial unity of opposing religious views among Prussian Jews, and to smooth the way for the encroachment of Jewish reform activities."

The manifesto followed upon a circular letter issued to the orthodox Jews by the above mentioned leaders. The orthodox Jews believe that the reform element would have a controlling majority in the proposed central organization and that the reformers would make efforts to impose their own views on the others. Further, the orthodox fear that the central organization would be composed chiefly of laymen. lawyers, without special theological education and ignorant of many matters that to the orthodox are very dear. The local rabbi would be deprived of his authority and his influence.

Another point raised in the circular letlet refers to a phrase used by Prof. Rosin in his first presentation of the plan. Several congregations of differing religious tendencies might co-exist in the same locality, he had said, adding "in so far as the in-

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terests of the whole body were not injured thereby." In this proviso, the issuers of the manifesto see clear evidence of the intentions of the advocates of the centralization scheme to produce a religious uniformity as much as possible in accordance with their own views.

It is worthy of note that the Jewish press places very little confidence in the Duma. *Das Leben,* while urging the Jews to vote for the Constitutional Democrats says: "However, we want to warn our brethren not to place great hopes on the present victories and future achievements of the Constitutional Democrats. The less reliance we place in them, the smaller will be the disappointments we are sure to meet." The *Telegraph* states: "The fact that the Jewish Deputies going to the Duma are not yet enjoying equal rights with their inhabitants of Russia; that many Jewish Deputies will arrive to the Duma with the mediaeval yellow badge on their coat; that they will appear like poor relatives at a rich wedding, all this appears to us a great offense to the Jews. But in this case we may console ourselves with the condition that we could not expect anything better from the present Regime."

The Odessa Jewish Educational Society appealed to the ICA for assistance for Jewish schools, which were demolished during the massacres in October, 1905. According to *Das Leben* the Central Committee of the ICA has granted the application, and assigned 21,900 roubles for the purpose. *

The elections in Wilna proved to be a great victory for the Jews; In the first five districts, where over five thousand Jews voted as against 3,500 Christian voters, the Jews elected 51 electors, and the Poles only 29. When these electors had to assemble to select a Deputy, only 48 appeared, mostly Jews. The 29 Polish electors did not appear, intending to protest with their absence against the "Jewish invasion," knowing well that there candidate Wrubleski had no chance and that Dr. Lewin the Jewish candidate will surely have the majority of votes. Dr. Lewin thus got 47 out of 48 votes cast and was elected.

Dr. Shmaria Lewin, who has been elected the only Jewish Deputy from Poland in the Duma from Wilna is one of the most popular Jews in Russia. He is an active communal worker, and a leader among the Zionists. He has written a large number of articles in both Hebrew and Yiddish. In politics he is known as a radical; many years ago he resigned his position for rabbi in Yekaterinoslav, stating that as a radical he can not consistently remain a government official.

The Jewish League for the realization of Equal Rights for their co-religionists is in session at St. Petersburg. The attitude of their members in Parliament will be defined, and all questions relating to the Jews will be discussed. It is also proposed to make arrangements for holding a congress of all the Semitic organizations of Russia.

The Social Democrats have again been interpellating the government on the subject of the expulsion of Russian Jews from the country. Herr Bebel delivered a two hours' speech in which he narrated a series of unjustified expulsions, made doubly cruel by the harshness with which they were executed. He replied to Herr Oldenburg, who had declared he found nothing to criticise in the conduct of the authorities, by asking whether as a good Christian Herr Oldenburg had not read the Old Testament, and whether he had not seen the words in Leviticus. "If a stranger come to thy land, thou shalt treat him in such a way that he will feel at home with you."

Herr Oldenburg, who followed Bebel, did not meet this point. He thought it was to the interest of the Jews of Germany that the Russian Jews be not

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permitted to remain. A number of liberals supported Bebel, some very ardently. One or two anti-Semites gave voice to their approval of the government's procedure. All the speakers with the exception of Herr Oldenburg and the anti-Semites blamed the government for not replying to the interpellation which it had evaded on technical grounds.

The Chief Medical Inspector of Russia has informed the Odessa authorities that Jewish dentists, unlike Jewish physicians, have no right to hold government positions, and that all applications of Jewish dentists for positions in the Government service should be declined.

Despite the continued endeavor to divert immigration to the Southern States, there is yet no decided tendency in that direction. The statistics compiled at Ellis Island show that the 120,951 immigrants who arrived last month, were distributed as follows: Alabama, 56; Alaska, 17; Arizona, 104; Arkansas, 26; California, 717; Colorado, 576; Connecticut, 4,311; Delaware, 159; District of Columbia, 165; Florida, 73; Georgia, 64; Hawaii, 3; Idaho, 70; Illinois, 10,204; Indiana, 752; Indian Territory, 17; Iowa, 697; Kansas, 226; Kentucky, 76; Louisiana, 59; Maine, 210; Maryland, 513; Massachusetts, 6,469; Michigan, 2,666; Minnesota, 1,003; Mississipi, 50; Missouri, 1,651; Montana, 262; Nebraska, 614; Nevada, 65; New Hampshire, 470; New Jersey, 8,424; New Mexico, 30; New York, 48,175; North Carolina, 18; North Dakota, 463; Ohio, 3,252; Oklahoma, 7; Oregon, 213; Pennsylvania, 19,263; Phil. Islands, 1; Rhode Island, 902; South Carolina, 44; South Dakota, 303; Tennessee, 73; Texas, 68; Utah, 267; Vermont, 363; Virginia, 150; Washington, 510; West Virginia, 799; Wisconsin, 2,159; Wyoming, 111, Total, 120,951.

Since the permission to publish periodicals in Russia is being granted to almost every one who applies, there was a flood of Jewish newspapers. During the last few weeks the Governor General has issued permits to publish the following Yiddish and Hebrew periodicals in Warsaw: (1) *Yiddish*—a weekly, to be edited by the well known I. L. Peretz, B. Eliaseff, and Dr. Wortsman; (2) *Das Freie Wort*—a weekly to be edited by Michael Weber; (3) *Der Telephon*—A Yiddish daily to compete with two other dailies already existing in Warsaw (*Die Zeit* and *Der Telegraph*); (4) *Hapeles*—A Hebrew daily. Both latter are to be edited by Rabbi Elijah Akibah Rabinowitch; (5) *Kol Rephuim*—as a popular medical weekly to be edited by Dr. Frankel. The other cities of the Pale of Settlement are also flooded with Yiddish weeklies and dailies, most of which are however short-lived.

The Supreme Court of Kieff, at its session in Zhitomir, has begun the trial of several peasants of Troyaneff for killing about a dozen Jews and injuring many more, during last April. The details of this massacre are only now available in the indictment which has recently been published.

As will be recalled, during April, 1905, there was an anti-Jewish riot in Zhitomir at which many Jews were killed or injured, property looted and destroyed. The Self-Defense was very active at that riot, and it was shown that thanks to this activity of the Self-Defense not a single woman or child was injured. The Self-Defense was recruited from the ranks of the Jewish young men in Zhitomir, and also from the surrounding towns, who, hearing of a massacre, hastened to Zhitomir and enlisted in the ranks of the Defenders of Israel. Troyanef is a small town about fifteen miles from Zhitomir, and several going to Zhitomir. Meanwhile a rumor was spread among the peasantry that in Zhitomir the Jews were slaughtering the Christians, and that many Jews from other cities were going to their assistance; the priest of that city confirmed the rumor, and ordered that the chimes in the church be rung to call on the good Christian populace to intercept the Jews on th[illegible]

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way to Zhitomir. "Kill the Jews, the enemies of the Czar and Christ," he is reported to have said.

The result was that none of the brave young Jews who passed the town remained alive. The details of the brutalities perpetrated at that time on the defenceless young men is beyond description. On the succeeding day soldiers arrived, and, instead of defending the helpless Jews, assisted in looting their homes.

Sixty-five peasants were placed on trial, but the Jews have very little confidence in the impartiality of the Judges, and are convinced that most of them will be freed, and some will receive merely slight punishment.

Of late the Jews in the Pale have been actively engaged in establishing libraries in various towns. In Kovno, the local "Intelligentia" organized a library and reading room, and within two months acquired four hundred subscribers. Most of the subscribers are drawn from the working classes who are encouraged by permitting them to take out books for the nominal payment of but ten kopeks per month. They have about 1,500 volumes of Russian, and 500 of Jewish, books. The reading room is being visited by about 150 to 200 persons daily who pay one kopek admission. It is interesting that books on sociology and economics are mostly in demand. In other cities in the Pale similar libraries are being established. In some they find it difficult to obtain funds to procure the required number of books, and the "Voschod" appeals to the Jewish Colonization Association to give them assistance in this respect.

The condition of the Jews in Finland, according to a writer in the *Frankfurter Zeitung*, are not in an enviable position. They suffer under severe disabilities. According to a decree of the Swedish Parliament, passed in 1779, when Finland was under Swedish control, Jews were permitted to reside under special protection in the cities of Stockholm, Gothenburg and Norkoeping. But this decree was not put into force until 1782. In 1859 permission was granted to former Russian soldiers and sailors of Jewish extraction, and their descendants, to settle down in Finland. Gradually colonies of Jews were formed at Helsingfers, and a few other places, but these labored under many restrictions. Every six months they were compelled to receive a new license to remain, and for this favor they were compelled to pay, and it rested with the Governor to withhold it when he pleased. It was nothing uncommon for the Governor of Finland to receive a caution from Russian headquarters to deal out these licenses more sparingly. Hence it was that many Jews who had resided for many years in Finland, were, at any moment, liable to expulsion. Jews were not permitted to attend the Finnish schools, and privileges extended to their parents were not granted to them, except upon a new application. A movement is on foot in Finland, headed by Senator Lee Mechelinfi to put the Jews upon a footing of equality with the rest of the population.

On June 14, a letter from Miss Jane Addams, of Hull House, Chicago, was read in the House of Representatives, giving the view of the writer and many of her friends on the Dillingham Bill. The letter was addressed to Speaker Cannon.

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